

THE ENGLISH TEACHERS' ROLE IN INTERNALIZING LOCAL WISDOM VALUES IN TEACHING ENGLISH AT UPTD SMP NEGERI 3 MANDREHE

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Abstract: *The purpose of this study is to describe the role of English teachers in internalizing local wisdom values in English learning at UPTD SMP Negeri 3 Mandrehe, this study provides an in-depth understanding of how teachers internalize local cultural values into the classroom and the challenges faced. The study was conducted using a qualitative descriptive approach focusing on how English teachers internalize the values in their teaching as well as the challenges they face. Data were collected through observations, interviews, and documentation involving ninth grade English teachers. The results showed that teachers play an important role in promoting local wisdom values by connecting English lessons with elements of Nias culture, such as the values of religiosity, gotong royong (Falulusa Halöwö), traditional livelihood systems and customary law (Fondrakö). However, there are barriers such as time constraints, obstacles in designing lessons, and lack of adequate access to relevant resources, which hinder teachers' efforts. This study emphasizes the need for better teacher training and resource development to effectively internalize local wisdom in English language teaching.*

Keywords: *English language learning, Internalizing local wisdom values, Teacher role*

INTRODUCTION

Education has an important role in maintaining culture in this modern era. With the existence of learning that is integrated with the value of local wisdom in it can help maintain the cultural values that exist around. As said in the national education law no 20 of 2003 says that education must be carried out by adjusting the culture and character of the nation. Where the character of the nation is local wisdom that contains the values of the Indonesian nation. Which can be a guideline for maintaining local wisdom in Indonesia which is being hit by many foreign cultures that come in this era of globalization.

The curriculum is the basis of education and consists of various learning plans used to achieve educational goals. The 2013 curriculum is an effort made by the

government to improve the quality of education at the primary and secondary levels. The 2013 curriculum aims to prepare students to become a generation that is faithful, productive, creative, innovative, and characterized.

The Minister of Education and Culture of the Republic of Indonesia (2014) in Ministerial Regulation (Permendikbud) No. 79 of 2014 concerning Local Content of the 2013 Curriculum, especially article 2, explicitly states that local wisdom is very necessary to be instilled in the midst of Indonesian citizens. Curriculum 2013 provides flexibility for teachers in developing creative, innovative, and character-based learning. This opens opportunities for teachers to integrate local wisdom in learning according to the context and needs of students in their respective regions. Because learning that internalizes the value of local wisdom can make

students not only know their own identity, but also know other local identities from other regions in this republic (Sari, 2021).

Learning that utilizes local wisdom as part of the material contained in a subject will also affect the strengthening of various literacies. The implication is that there is a demand for the teacher's ability to be able to strengthen the concepts that students learn. However, there needs to be innovation in every planning, implementation and evaluation or assessment of learning in its implementation. What is more critical is what subjects are relevant so that educators need skills to package local wisdom-based learning. One of the lessons that can be integrated with the value of local wisdom is English language learning. English is one of the languages used internationally, as a global language, it has a significant role in opening the door to the outside world for Indonesian students. So that English is used as an important basis for people who want to be broad-minded and knowledgeable (Sintadewi et al, 2020). Albantani in Irwan et al (2019) argues that local wisdom needs to be carried out in foreign language teaching activities, even though they need to learn a foreign language, they will not lose their original identity. To maintain local wisdom, the teacher as a teacher has an important role in introducing and maintaining existing local wisdom.

In previous research by Imelda and Budi (2023) entitled "The Teacher's Role in Internalizing Local Wisdom Values At Sma Pgri Kupang" This study aims to determine the role of teachers at SMA PGRI Kupang and to find out how teachers internalize local wisdom values at SMA PGRI Kupang. The results of this study indicate that the role of teachers at PGRI Kupang High School is that teachers internalize the value of local wisdom so that students continue to preserve local wisdom that has existed since long ago from religious values that require students to pray before carrying out learning activities with the aim of students

sticking to their respective religious teachings.

Based on the previous research above, the researcher conducted research on English teachers to find out the role of English teachers in maintaining knowledge about local wisdom through English language learning. Teachers who have a deep understanding of local wisdom can integrate it effectively in English learning. This creates a more meaningful learning experience for students, as they can see the connection between English as a global language and local wisdom as an integral part of their cultural identity. For example, by using local stories or traditional songs in English learning, teachers can enrich students' learning experience while also strengthening their sense of pride in their own culture. Thus, the role of teachers in shaping students' cultural identity cannot be underestimated. By modeling, facilitating and connecting English and local wisdom, teachers have great potential to help students strengthen connections with their cultural identity, while also developing the English skills they need to interact in an increasingly connected global world.

Based on the phenomenon and previous research, the researcher is interested to more deeply examine "The Teachers' Role In Internalizing Local Wisdom Values In Teaching English at SMPN 3 Mandrehe".

METHODOLOGY

The researcher conducted this investigation using qualitative research methods. The researcher employed descriptive qualitative research methods. Qualitative research sought to understand certain phenomena. These phenomena included behaviors, perceptions, motivations, actions, and so on, all of which could be comprehensively defined verbally and thoroughly explained using language that accurately described the circumstances. The collected data was handled

qualitatively and analyzed using inductive/qualitative methods. The findings of this qualitative research emphasized meaning rather than generalization (Fiantika et al., 2022: 5).

In this study, the researcher used descriptive qualitative methods to understand the clarity of a phenomenon regarding the role of teachers in internalizing the value of local wisdom in English language learning, particularly at the research location, which was SMP Negeri 3 Mandrehe. By using descriptive qualitative methods, the researcher analyzed and provided explanations and descriptions in the form of words and sentences that were arranged according to the results of the research.

This research was conducted in the ninth grade of UPTD SMP Negeri 3 Mandrehe, which is located in Lologolu Village, Mandrehe District, West Nias Regency, North Sumatra Province. Research instruments are tools or methods used by researcher to collect data in a study. Murdiyanto (2020) states that research instruments are tools used in data collection methods by researcher to analyze the results of research conducted in the next research step. The results of a study are strongly influenced by the source of data on how the instrument reveals the results.

In this study, the researcher used research instruments in the form of observation sheets, interview sheets, and documentation. By using the observation sheet, the researcher was able to determine what indicators the teacher used in internalizing the value of local wisdom in English language learning. The second instrument was the interview sheet. Through the interview sheet, the researcher gathered information about the obstacles faced by teachers in internalizing local wisdom values in English language learning. The final instrument was documentation. To support the data, the researcher also collected documentation in the form of relevant

books, regulations, photographs, and videos, all of which served as data relevant to the research.

RESULT AND DISCUSSION

1. The English Teacher Role in Internalizing Local Wisdom Values in Teaching English

To find out the English teacher role in internalizing local wisdom values in teaching English, the researcher has taken data through observation of the English teacher at SMP Negeri 3 Mandrehe. Based on the observation with the English teacher, it is known that the role of the English teacher in internalizing local wisdom values in learning is very important.

From the observation of Mr. Nestin Junius Zai, S.Pd, some of the values of Nias local wisdom that have been internalized in English learning with the topic of Sangkuriang

a. Religious Value

Religious values come from the community's belief system. These values are closely related to beliefs about the existence of God as the creator and the relationship between humans and Him. According to Rifa'i (2020), religion is defined as teachings that come from God or human musings that are passed on from generation to generation in holy books.

Based on observations made by researchers, the teacher invites students to pray together, thus the teacher acts as an educator who teaches religious values to students before learning. Teachers teach students to always be grateful for God's blessings and also ask for God's protection and inclusion in the learning process, in this case the teacher teaches students to prioritize God in everything.

Furthermore, in learning the teacher uses the Sangkuriang text which also teaches religious values in it, where Dayang Sumbi pleads with the gods when she does not want to marry Sangkuriang, who turns out to be her own son. Dayang Sumbi

prayed to Sang Hyang Tunggal to be given guidance and strength to face this situation. In addition, every morning, Sangkuriang prays for guidance and strength from the gods to complete his task (Haryono et al 2024), thus showing an attitude of trust in the creator. Then the teacher relates the religious value in the Sangkuriang story to the religious value of the Nias people who have faith in God the creator. Johannes in Duha 2023, states that the Nias community adheres to a theism with Lowalangi as the highest god, so consequently the name Lowalangi as the highest god, so consequently the name Lowalangi was chosen as the name of God in Christianity. And since then Christianity has also tried to purify the Nias Lowalangi into a Christian Lowalangi and sanctify it. With this, the teacher shows how the value of the belief system in the story of Sangkuriang and the people of Nias, thus making students know about the good values that must be applied in life.

b. The value of mutual cooperation (Falulusa halöwö)

Gotong royong can be interpreted as the word pikul or lift. The meaning of gotong royong itself is lifting something together or doing something together (Rochmadi in Saidah et al 2020) In other words, gotong royong can be equated with a form of cooperation in a community. The value of togetherness and mutual assistance in Nias society, known as Falulusa halöwö. Falulusa halöwö is an activity carried out jointly between two or more people. Falulusa halöwö is done in jobs such as harvesting rice, tapping rubber, building houses, and others. This word has the meaning of cooperation, helping each other and lightening the burden of others. In the context of education on Nias, falulusa halöwö values such as willing to work together, help each other, and ease the burden on others need to be instilled in students through exemplary teachers and parents, habituation, implementation and follow-up of academic and non-academic activities (Waruwu et al 2021).

Based on the observation, the teacher explained the value of cooperation in the Sangkuriang story, where as a woman who lives alone, the lonely Dayang Sumbi makes the social environment in her village very meaningful. She can share her joys and sorrows with her neighbors. Dayang Sumbi also relied on their help in times of need. Similarly, when her dog went missing, Dayang Sumbi did not remain silent and asked the villagers to help her find it. This shows the value of gotong royong in the Sangkuriang story where Dayang Sumbi asks for help from her neighbors and her neighbors help her (Pulungan et al 2024). The teacher then relates this to the value of falulusa halowo in Nias culture, the teacher explains that gotong royong activities are very important in building good relationships between people besides that in Nias culture gotong royong is a culture that is still maintained and is very important today. Thus teachers also apply this value in lessons through group assignments, which aim to build cooperation among students, in accordance with local Nias values that uphold mutual cooperation in daily life.

c. Value of the livelihood system

The livelihood system is an important cultural element, functioning to meet basic human needs and facilitating interaction with the social and natural environment.

Based on observations, teachers played a role in teaching students about the hunting skills of Sangkuriang, which is one way to meet needs. This was evident when Sangkuriang hunted deer to fulfill Dayang Sumbi's desire to eat deer liver, representing the fulfillment of needs. The teacher explained and connected that hunting is one of the livelihood systems of the Nias people to meet their needs. In this context, the teacher introduced a local wisdom value of Nias in the livelihood system.

d. Value of Law Sistem (Fondrako)

Like other tribes in the archipelago, the Nias people are known for their customary laws established by ancient kings and

elders. The customary law of Nias is famously called "Fondrakö," set to regulate community life with curses as sanctions for violations (Halawa et al., 2021). Nias customary law includes prohibitions and rules that must be followed.

Based on observations, teachers play a role in teaching and introducing Nias customary law by explaining the values contained in the story of Sangkuriang. The teacher explained that the story of Sangkuriang includes a prohibition against actions that go against life norms. In the story, Sangkuriang insists on marrying Dayang Sumbi, despite knowing that she is his mother, showing disregard for her words. The teacher highlighted Sangkuriang's behavior as deviant or inappropriate and linked this to the local wisdom of Nias, where such close kin relationships are prohibited.

Thus, the discussion above shows that teachers play a vital role in internalizing local wisdom values in English learning. Local values such as religion, mutual cooperation, livelihood systems, and Nias customary law are introduced to students through the folk story "Sangkuriang." The teacher connected religious values in the story to Nias beliefs, teaching students to pray and give thanks before starting the lesson. The value of mutual cooperation was also explained through the story, linking it to the local concept of Falulusa halöwö, a practice of mutual assistance in Nias culture. Additionally, the values of livelihood systems and Nias customary law (Fondrakö) were conveyed, helping students understand the importance of the customs and life systems upheld by their community. Through this approach, teachers enrich students' understanding of local cultural values.

2. The Obstacles the English Teachers' in Internalizing Local Wisdom Values in Teaching English

The next step that researchers take is to conduct interviews with English teachers. The results of this interview are used to answer the second problem formulation,

namely what are the obstacles for teachers in internalizing the value of local wisdom in English language learning. And based on the results of interviews with English teachers there are teacher constraints in internalizing the value of local wisdom in English language learning.

The first obstacle is the lack of time. Based on the results of interviews conducted by researchers, teachers said that they did not have enough time to internalize the value of local wisdom in English language learning. Inadequate time is another problem in teaching English. Lesson time is often limited; one or two times a week, one or two hours each day for various subjects (Hamdan, in Jon 2021). As a result, lesson plans do not go as planned, and the next session is often a review of unfinished teaching-learning materials. Worse still, they are unable to detect existing problems in the students' learning process.

Supported by the results of observations, the researcher saw that the teacher did not explain all the values in the Sangkuriang story because the teacher had to divide the time for the next activity.

The second obstacle is the obstacle in making learning designs. In the learning process, the teaching material that must be internalized to the younger generation is not only in the form of things related to technological science, but also material about local cultural values (Nuryana 2021). Meanwhile, Kadariah 2020 says that a good learning process is expected to produce good learning, because the overall educational process with the teacher as the main role holder. Thus, a good learning process is highly dependent on the professional ability of the teacher concerned, because no matter how good and sophisticated the theory and technology of teaching without the ability and willingness of the teacher to implement it, it will not be able to get the expected results. For this reason, the teacher's ability is needed in internalizing the value of local wisdom in English language learning.

When teachers master local wisdom, it means that a teacher has good competence in terms of mastery of the material. Therefore, it cannot be denied that if a teacher experiences weakness in the field of mastery of the material, this is due to the teacher's lack of understanding of local wisdom around and lack of understanding of how to connect the value of local wisdom to each material to be taught, as well as lack of experience to internalize the value of local wisdom in learning (Samsudin et al 2023).

Based on the results of the interviews, teachers said that one of the obstacles in internalizing the value of local wisdom is the lack of deeper knowledge about local wisdom and also cultural differences between western culture and culture in Indonesia which is often the basis of English learning can be one of the obstacles. Teachers need to consider how to harmonize the two cultures without reducing the essence of each culture.

The third obstacle is the lack of adequate access to resources such as module books, as well as learning media that support teachers to internalize the value of local wisdom in learning. According to Anissabrina 2023 et al, In some cases, the lack of resources or teaching materials related to local wisdom is an obstacle in itself. Teachers may have difficulty finding references or learning media that are relevant and support the integration of local wisdom in the learning process in the classroom. This could be due to the limited materials available formally or the lack of support from relevant parties to provide learning materials that integrate local wisdom. As a result, teachers face challenges in linking local wisdom with the subject matter, so the application of these values in classroom learning becomes less than optimal. This makes teachers use teaching materials available in books that do not necessarily contain local wisdom values in them.

Based on the results of the interview, the teacher said that the next obstacle in

internalizing the value of Nias local wisdom is the lack of adequate access to local wisdom-based material sources. this is supported by the observations of researchers who saw that teachers were only guided by books available at school.

CONCLUSION AND RECOMENDATION

A. Conclusion

This study shows that English teachers at UPTD SMP Negeri 3 Mandrehe play an important role in internalizing local wisdom values in English learning. Through linking subject matter with elements of Nias culture such as the value of religiosity, gotong royong (Falulusa Halöwö), traditional livelihood systems and customary law (Fondrakö), teachers can enrich students' learning experiences and strengthen their cultural identity. However, there are constraints such as time constraints, lack of understanding of local wisdom and limited access to relevant resources. This study emphasizes the importance of curriculum support and provision of adequate resources to support the integration of local wisdom in English language learning, to help students understand and appreciate their cultural heritage in a modern context.

B. Recomendation

However, the ability and competence of teachers in this regard still need to be improved. Teachers still have many obstacles that hinder teachers in internalizing the value of local wisdom, namely, lack of sufficient time allocation to internalize the value of local wisdom, lack of teacher understanding of local wisdom, limited access to teachers in finding resources such as books, modules, and also local wisdom-based media that are suitable for learning. Based on the research results and research findings, there are several suggestions for the future goodness related to the integration of local wisdom in English language learning, which can be explained as follows.

1. For English teachers of UPTD SMP Negeri 3 Mandrehe. It is important to search for and develop knowledge about existing local wisdom and improve the ability to integrate it in English learning and to integrate local wisdom more often in English learning to increase experience which can affect later on the increasing ability of teachers.

2. For schools, to provide training support for teachers related to the internalizing of local wisdom in English language learning to improve teacher abilities and teacher understanding, as well as complete facilities and infrastructure that can be accessed by teachers to get materials related to local wisdom.

3. For future researchers, it is hoped that they can conduct better research related to the role of English teachers in internalizing the value of local wisdom in English language learning, as well as using more informants or participants to provide broader knowledge.

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