

## MAPPING OF INTEGRATED LOCAL WISDOM IN ASAHAN REGENCY TO DEVELOP INSTRUCTIONAL MATERIAL OF NARRATIVE TEXT

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### ABSTRACT

*Asahan Regency is regency consisting of various local wisdom. Local wisdom has wise values that can be integrated in learning activities, one of them in the course of writing, especially writing narrative text. However, based on empirical studies obtained the integration of local wisdom, especially in the subject of writing has not been done by the lecturers. To perform such integration, it is necessary to do the mapping of local wisdom which is expected to become the basis of the development of narrative text. The research used descriptive method. The data collection was administered by interview to the cultural practitioners in Asahan Regency and library research as well. The research found some local wisdom that can be formed in the form of narrative text are The values of local wisdom is very important to be maintained, so values of local wisdom in Asahan Regency can be mapped and preserved so that the results can be used as the basis of the development of narrative text so that the integration of the local wisdom values in the learning process can be achieved.*

**Keywords:** Writing, Narrative Text, Local Wisdom

### I. INTRODUCTION

Asahan Regency is one of the many regions in Indonesia that has ethnic diversity and is rich in local cultural values. There are Malay, Batak, Nias, Minang, Acehnese, Banjar, Chinese, Indian, Sundanese and Javanese. The life of a society gives birth to many cultures in various aspects. This culture is local wisdom that is very valuable and important to maintain.

Local wisdom contains two words. The phrase is important to be interpreted, namely wisdom and local. In the big Indonesian dictionary, it means wisdom, while local is the local area or local. Ibrahim (2014) states that local wisdom can be understood as ideas, values, local views that are wise, full of wisdom, of good value, which are embedded and followed by community members. Meanwhile Keraf (2002) says that local wisdom is all forms of knowledge, belief, understanding or insight as well as customs or ethics that demand human behavior in life in an ecological community. (Rahmat, 2018) explains that local wisdom is used to show the existence of local socio-cultural concepts about height, nobility, goodness, values, and truth that are valued by the local community. So that it can be used as a reference to build a pattern of relationships between citizens or as a guide or guide to grow, build and develop a pattern of relationships between residents, as a basis for setting goals to realize the life of the local community. Based on this thought, it can be said that local wisdom is a force to

maintain the values contained in the local community so that it contains a unique identity in a particular area or place.

Local wisdom as the language learning source will be more contextual. The development of learning based on local wisdom can really assist the learning process for either the learners or the teacher(Susanti,2013).Teaching materials based on local knowledge will be more beneficial if they can help students develop 21st-century survival skills in addition to local cultural values. Local knowledge-based teaching materials can help students internalize cultural values and are easier to understand because they are more relevant to their learning environments and context. They can also improve learning outcomes (Anggramayeni, Yolida, &Marpaung, 2018; Zinnurain&Muzanni, 2018). Furthermore, learning using local wisdom of Labuhanbatu based module of descriptive text material can improve learning result on the subject of Indonesia language especially descriptive text (Tanjung, Daulay, &Ghafari, 2018). It means that, the local wisdom can be made use of the lecture topic especially in writing lecture.

Umam (2023) states that local wisdom consists of two types. They are tangible and intangible. The tangible local wisdom can be seen in various forms either textual such as regulation or value system. The others can be like traditional house, traditional tool, and traditional art even traditional textile like batik. Meanwhile the intangible local wisdom is vice versa. Although it cannot be seen, this can be heard because it is delivered in verbal from parents to their children and the next generation. So, in writing, the learners can write some texts of which content is relating to the local wisdom, such as narrative text. In other words, local wisdom is integrated in the learning materials like in writing narrative text.

The empirical studies relating to the integration of localwisdom, especially in the subject of writing has not been done by the lecturers. To performsuch integration, it is necessary to do the mapping of local wisdom which is expected tobecome the basis of the development of writing narrative text.

## **II. Review of Literature**

### **A. Asahan Regency**

Asahan Regency is a regency in North Sumatra, Indonesia. Following the creation of the new Batubara Regency (which was carved out of Asahan Regency on 15 June 2007), the regency now covers an area of 3,702.7 square kilometres; it had a population of 668,272 according to the 2010 census and 769,960 at the 2020 Census;the official estimate as at mid 2022 was 787,681.Its administrative centre is now at the town of Kisaran. The Regency surrounds but now does not include the city of Tanjungbalai which was formerly its capital. The Asahan Sultanate was located in the region.

The diverse population of Asahan Regency consists of various ethnic groups, religions, races and customs (SARA), which creates a mix of various cultures. The Malays are the original ethnic group that inhabits this district. The Malays in Asahan mostly live on the coast near the Malacca Straits, and this Malay community is called the Asahan Malays. There are also Batak tribes, most of whom are Angkola, Toba, Mandailing, Simalungun and some Karo and Pakpak.

Many Batak tribes live, especially in the southern region which is directly adjacent to Toba Regency. One of the areas in Asahan that has a majority Batak population is the Bandar PasirMandoge sub-district where the population is known as the PardembananBatak. Meanwhile, in urban areas such as Kisaran Kota, there are

many Chinese descendants. Javanese from the transmigration era are also numerous in this district and make up the majority of the entire ethnic group in Asahan.

## **B. Local Wisdom**

The concept of local wisdom by Dahliani & Ispurwono (in International Journal of Education and Research Vol. 3 No. 6 June (2015: 158) as follows:

*The concept of local wisdom in environmental management was described by Berkes (1993) with the terminology of traditional ecological knowledge. The term means a collection of knowledge, practices and beliefs that evolved through adaptive process (adjustment) passed from generation to generation through culture, associated to the relationship between living beings (including humans) with the surrounding environment. Traditional ecological knowledge is owned collectively and can be conveyed in the form of stories, songs, cultural values, beliefs, rituals, custom laws, local language and natural resource utilization.*

On the other hand Ellen, Parker & Bicker (2005) named it local knowledge (indigenous knowledge). Local knowledge is defined as follows: 1) a knowledge that is associated with a place, and a set of experience, and developed by the local people; 2) a knowledge acquired through mimicry, imitation and experimenting; 3) day-to-day practical knowledge gained from trial and error; 4) an empirical knowledge which is not theoretical; 5) a comprehensive and integrated knowledge in the realm of tradition and culture.

Local wisdom is usually passed down from generation to generation by word of mouth. Local wisdom is found in folklore, proverbs, songs, and folk games, beliefs, and in the culture that coexists with the people who give birth to a custom. In addition, local wisdom can be knowledge found by certain local communities through the experience of trying and integrating with the understanding of culture and the natural state of the environment Agustina (2018). Local wisdom is the original wisdom or knowledge of a society that comes from the noble value of cultural traditions to regulate the order of people's lives. Local wisdom is a broad phenomenon Sibarani (2012).

## **C. Types of Local Wisdom**

Local wisdom not only has characteristics and functions, but local wisdom also consists of two types, namely local wisdom that is tangible or known as tangible and also local wisdom that is intangible or commonly called intangible.

### **1. Real or Tangible Local Wisdom**

As the name implies, tangible local wisdom is local wisdom that we can see and touch in its form. Local wisdom in real or tangible form can be seen in various forms, both in textual forms such as procedures, rules, or value systems.

The next form is architectural, such as the various types of traditional houses that exist in every region in Indonesia. For example, the Gadang house in West Sumatra, the Joglo house from Central Java, or the stilt house from Jambi.

Other tangible forms of local wisdom are cultural heritage such as statues, various traditional art tools, traditional weapons passed down from generation to generation, to traditional textiles such as batik cloth from Java Island, and woven cloth from Sumba Island.

### **2. Intangible Local Wisdom**

In contrast to tangible local wisdom that can be seen and felt, this intangible local wisdom cannot be seen in real terms. However, even though it is not visible, this type of local wisdom can be heard because it is passed on verbally from parents to children, and the next generation.

Forms of intangible local wisdom include advice, songs, rhymes, or stories that contain life lessons for the next generation with the aim that the younger generation in the area does not commit bad actions that can harm themselves, the community, and the environment that becomes their home and their source of livelihood.

#### **D. Writing**

Walsh (2010) states that writing is important because it is used extensively in higher education and in the workplace. If students do not know how to express themselves in writing, they will not be able to communicate well with professors, employers, peers, or just about anyone else. Much of professional communication is done in writing: proposals, memos, reports, applications, preliminary interviews, e-mails, and more are part of the daily life of a college student or successful graduate".

According to Harmer (2004), "writing is not a language but a form of technology created by human society as tools." It infers that writing is a means by which humans can communicate by inscribing signs and symbols. Additionally, it is believed that writing provides a complement to spoken language. It includes programs that rely on speech-related components like vocabulary, grammar, and linguistic.

Writing is "a complex metacognitive activity that offers an individual's knowledge," (Huy, 2015). Writing is frequently viewed as a process of exploration and discovery (Langan, 2010), and teaching writing in the context of EFL is similar to the instructional process of learning a language in order to increase vocabulary and punctuation usage (Connors, 2002). Writing thus defines both the act of creating a written text and the written text itself. Writers must use language to communicate their thoughts and engage readers.

Based on the elaboration about writing above, it can be concluded that writing is an activity to express their ideas, thoughts, feelings, or even judgments about what they have observed and experienced by producing a written text including the creation of ideas, words, phrases, paragraphs, and compositions.

#### **E. Narrative Text**

Narrative text is a text telling us about the story in the past. This text contains the problem conflict, the climax, and ended with the resolution. It can be fiction story or factual one. The social function is to entertain or amuse the readers with actual or imaginary story and also give us the moral lesson. The generic structures are

- Orientation (who were involved in the story, when, and where)
- Complication (a problem arises followed by other problem)
- Resolution (solution to the problem)

The language features are:

- a. The use of noun phrases (a beautiful princess, a huge temple)
- b. The use of connectives (first, before that, then, finally)
- c. The use of adverbial phrases of time and place (on the beach, at midnight)
- d. The use of simple past tense (Princess RoroJongrang felt sad)
- e. The use of action verbs (walk, sleep, wake up)
- f. The use of saying verbs (say, tell, ask)
- g. The use of thinking verbs, feeling verbs, verbs of senses (He felt hungry, they thought he was stupid, I smelt something)

### **III. Research Methodology**

This study used a library research. The research instrument was the researcher. The data sources were the books in the library containing the stories in Asahan Regency. It

was conducted in December 2023 for 2 weeks. The locations for data collection are in the Library, Archives and Documentation Office, Asahan Regency. The researcher carried out the process of collecting data in the form books in the Library, Archives and Documentation Offices. After the data collection, content analysis technique was used to comprehend the data. Then, the researcher analyzed data by studying the data in the books through inductive data and deductive data.

#### **IV. Result and Discussion**

There are some local wisdoms found in Asahan Regency and can be used to form narrative texts. They are:

##### **1. The Legend of Teratai Lake**

A King named Sinda Manurung and his wife Sorhit Sitorus had three children, including a beautiful princess. Her beauty spread throughout the region, and her beauty was heard about by Prince Dokkon, a physically disabled man. Prince Dokkon wanted to propose to the princess, but King Sinda Manurung rejected him. Instead, he agreed to create a lake for the princess to bathe in, which Prince Dokkon agreed to do. The lake was created in one night, but Prince Dokkon was disappointed and threw herself into the lake, turning it into a beautiful lotus tree. The lake is now called Lotus Lake, known for its beauty and grilled fish.

##### **2. The Origin of Asahan Name**

In ancient times, the kingdom of Deli was ruled by a wise and friendly king who was friendly with the Siak kingdom. However, a riot in the Siak kingdom led to colonialists intervening and sending troops to secure the kingdom. The troops arrived at the Nan river bank and were ordered to rest and set up tents. The next day, they were ordered to search for a narrower river body to cross. They found a small narrowed river bank and noticed that their swords were getting sharper. They asked their friends if their swords had become sharper, and they told others to sharpen their swords on the grass. This story has evolved into the name Asahan, which means "sword sharpening on grass."

##### **3. The Legend of Kelapa Gading Lake**

In a simple life near a river, Mr. Wawan and Mrs. Wati have a daughter, Kella, who is beautiful, polite, and obeys her parents' orders. Kella's parents love her and want her to stay home and do her homework. Kella's parents encourage her to be friends with her neighbors and other girls in her village. One day, Kella meets a young man from Gajah Village, who falls in love with her. Lepi, fearing someone will take Kella, plans to marry Kella and expresses his intention to marry her. However, his father disagrees and advises him to migrate to another country. Lepi, a good-natured young man, gives up his desire to propose to Kella and hopes that his parents' hearts will melt, allowing his proposal to be approved. The story highlights the importance of love, friendship, and the importance of a strong family.

##### **4. The Origin of Kisaran Naga**

A heavy rain, lightning, and typhoon caused a panic among village residents. They ran out of their houses, fearing falling trees. A creature circling under fallen trees appeared, and the villagers spotted a dragon snake. The snake was larger than an old durian tree and covered in grass. It waded its tail to get rid of the fallen trees. The dragon drifted downstream to the Silau River and the mouth of the Asahan River in Tanjung Balai.

## 5. The Legend of Lubuk Emas

In ancient times, Raja Simargolang had a daughter named Sri Pandan, known for her beauty, intelligence, and hardworking nature. However, the King wanted her to marry an equal-status suitor to strengthen friendly relations with neighboring realms. Sri Pandan had a secret lover and wanted to commit to him, which disappointed her father. She sought out Hobatan and expressed her desire to leave the palace with him. Hobatan refused her plea and suggested she consider the King of Aceh's offer. Sri Pandan returned home, packed her belongings, and left the palace for Lubuk Sungai Asahan. She tossed her belongings into a deep abyss, causing a commotion in the kingdom. Raja Simargolang and his soldiers searched the abyss, but couldn't find her, leading to the name "Lubuk Emas" or the Golden Abyss.

## 6. The Origin of Batu Empat Name

In a village, a widow and her eleven-year-old son Eko struggled financially. One day, Eko's mother fell ill and asked her son to help her wash clothes. Eko refused, leaving her to play. After a day of playing, Eko returned home to find his mother gone. The villagers searched for her, but Eko couldn't find her. They suggested building a ladder from stones near their house to find her. Eko stacked three stones but couldn't find her. A few days later, a tall cypress tree grew near the well, believed to be Eko's manifestation mourning his mother's loss. The well, now known as the Tiban Well, is still used by locals for daily needs. The four stones near the well are why the place is named Batu Empat, located in the AekKuasaan District.

There are some local wisdom that can be integrated into the leaning process of narrative text. They are The Legend of Teratai Lake, The Origin of Asahan Name, The Legend of KelapaGading Lake, The Origin of Kisaran Naga, The Legend of LubukEmas, and The Origin of BatuEmpat Name. All of them are the stories that happened in Asahan Regency. There are moral lesson given from them. In term of genre, these can be formed into narrative text. So, the substance of the stories can be integrated and formed into narrative text. In other words, these can be used as the writing instructional material. It is expected that these can be useful for the students. They can develop 21st-century survival skills in addition to local cultural values. The students internalize cultural values and are easier to understand because they are more relevant to their learning environments and context. Furthermore, learning using local wisdom can improve learning result on the subject.

## V. Conclusion

Based on the research findings, it can be concluded that the researcher found some local wisdoms that can be integrated into writing instructional materials in the form of narrative text. They are The Legend of Teratai Lake, The Origin of Asahan Name, The Legend of KelapaGading Lake, The Origin of Kisaran Naga, The Legend of Lubuk Emas, and The Origin of Batu Empat Name. It is hoped that the students can get benefits from these materials. Besides they feel interested in learning, they can improve their learning result too.

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