



Reconstruction of Sasak Local Genius-Based Language Literacy Program to Develop Interpersonal Intelligence of The Sixth Year Students of Primary Schools in Lombok, Indonesia

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Abstract

This study aims to reconstruct a language literacy program based on Sasak local wisdom. potential in developing interpersonal intelligence of elementary school (SD) students. The reconstruction was carried out through an analysis of the potential of Sasak local wisdom, the implementation of language literacy in SD Lombok Island, and the interpersonal intelligence of elementary school students on Lombok Island, Indonesia. This paper is a combination of the results of several field studies involving a number of traditional Sasak leaders, more than 200 students and 20 teachers from 12 elementary schools on the island of Lombok. The sample of Sasak traditional leaders was using purposive sampling technique, while schools, teachers, and students were using cluster random sampling technique. Data were analyzed by qualitative descriptive analysis and presented with descriptive narrative. Based on the results and discussion, it is concluded that: (1) Sasak local wisdom is very potential as a material, media, or strategy for developing students' intelligence and social character; (2) The implementation of language literacy in Lombok Island Elementary School is still not effective; (3) The interpersonal intelligence profile of fourth grade elementary school students on Lombok Island, Indonesia is 41.23% high, 45.61% moderate, and 13.16% low. It was not found that students from the Village Environment (LD) had low Interpersonal Intelligence (KI), all of them were in the medium and high categories. The number of those categorized as high KI is more than moderate, namely 84.85% in category one schools and 69.05% in category two schools; and (4) The recommended language literacy program based on Sasak local wisdom is ngayo 'visiting each other' and feeling each other 'sharing', namely visiting each other to share stories before and after the learning process.

Keywords: reconstruction, Sasak local wisdom, literacy, language literacy, and interpersonal intelligence

A. INTRODUCTION

Local wisdom is synonymous with nobility, the height of values, truth, goodness, and beauty that are valued by members of the community. Local wisdom is also seen as local ideas, values, or views that are wise, full of wisdom, and of good value, which are embedded, followed, and used as guidelines for building relationship patterns and fighting for life goals. Mulyani, 2016; Apriliya, 2017; and Oktavianti, et al 2017). In this context, local wisdom can be a source of value for the supporting community because local wisdom is a traditional truth, which comes from a deep understanding of the local environment to face the natural challenges in which they live for generations (Wahab and Sapiya, 2007; Hunaepi, 2007). et al. 2016; and Suastra, et al. 2017).

Local wisdom has proven to be effective in creating character, skilled, and intelligent students. This has been proven through a number of research results. Local wisdom is effective in

developing student character (Fajarini, 2014). Hilmi (2015) found that local wisdom can build a pattern of harmonious social relations among teenagers. Sakban and Officialni (2018) found that local wisdom can be used as a guide for the life of a multicultural society in facing the era of the industrial revolution 4.0. Mansur (2018). Local wisdom is also effective in elementary school science learning (Rahmatih, et al., 2020). In the context of learning, the use of local wisdom has proven to be effective in improving the quality of the process and student learning outcomes. The use of story books related to curriculum content has been shown to improve students' character and reading skills (Rizkasari, et al., 2018; Marhaeni, et al. 2019); understanding of science concepts and students' curiosity (Arditama, et al. 2018); and students' motivation and writing ability (Yamaç and Ulusoy, 2016).

Likewise with Sasak Local Wisdom. Sasak Local Wisdom has also proven effective in shaping the character of students and community members. Sasak local wisdom is effective in shaping the character of community members to preserve the environment (Mansyur, 2019). The results of a case study at a school in East Lombok, which also found that local wisdom in the form of awigawig, lelacaq, and Sasak folklore can suppress deviant behavior among students in the era of disruption (Surodiana, 2020: 164-166). However, the younger generation of Sasak knows very little about awigawig 'unwritten rules'; a sip of 'Sasak proverbs' and Sasak stories in their environment. The results showed that the learning interest of PGSD students in Lombok towards the local Sasak script was low (Widodo, et al. 2020: 119). Likewise, local literacy knowledge of prospective elementary school teachers in Lombok is also low (Widodo, 2020:77).

Local wisdom is also very potential in developing the intelligence and social character of children, both in the family, school, and community. Therefore, the use of local wisdom as a means and method of developing children's character and intelligence needs to be expanded. Utilization of local wisdom should not only be done through the learning process, but also in literacy programs. The implementation of literacy strategies by utilizing local wisdom will improve students' higher-order thinking skills, make students have character, and are skilled at communicating (Depdikbud, 2018; Marhaeni, et al., 2019). Various literacy strategies can also be combined with local wisdom. One of the social characters that can be developed through literacy strategies based on local wisdom is interpersonal intelligence. Interpersonal intelligence is the ability to build relationships with others and the ability to understand differences in the moods and feelings of others (Safaria, 2005; Armstrong, 2009, Wiyani, 2014). Therefore, interpersonal intelligence includes sensitivity to facial expressions, voice, motion, and gestures (Agustini, et al. 2019). According to Mork, there are four important elements of interpersonal intelligence that need to be used in building communication, namely: (1) reading social cues; (2) provide empathy; (3) controlling emotions, (4) expressing emotions in their place (Yaumi and Ibrahim, 2013: 130).

Children with high interpersonal intelligence usually have many friends and like activities carried out in groups. Children with high interpersonal intelligence have characteristics, including: easy to get along with, have many friends, often help others, and become role models among their friends (Safira, 2005; Armstrong, 2009; Idris, 2014; and Oktariana, et al., 2019). Interpersonal intelligence is very important for student success, both in school and after. Therefore, children's interpersonal intelligence is very urgent to be developed.

Because of the potential and effective use of local wisdom in developing intelligence and social character and the importance of students' interpersonal intelligence, it is important to reconstruct literacy programs based on local wisdom. Through this paper, we will describe the results of the reconstruction of a language literacy program based on Sasak local wisdom which has the potential to develop students' interpersonal intelligence. In this paper, the reconstruction of the language literacy program based on Sasak local wisdom is carried out through an analysis of the potential of Sasak local wisdom, the implementation of language literacy in SD Lombok Island, and the interpersonal intelligence of elementary school students on the island of Lombok, Indonesia.

B. METHOD

Types of research

This research is a qualitative research with a descriptive approach, which uses qualitative data as a platform to conclude (Creswell, 2014). This research is part of the development of a digital storybook based on Sasak local wisdom to develop the interpersonal intelligence of elementary

school (SD) students on the island of Lombok. As an initial stage, mapping the potential of Sasak local wisdom as a means and method of developing students' interpersonal intelligence, evaluating the implementation of literacy programs, and mapping the interpersonal intelligence profile of fourth grade elementary school students on the island of Lombok, Indonesia.

Population and Sample

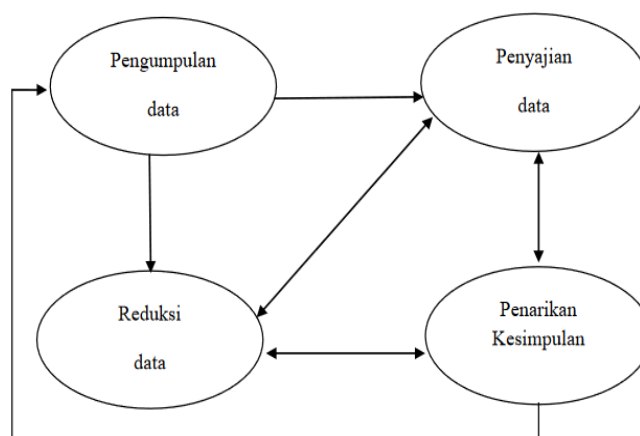
The study population was all public and private elementary schools on the island of Lombok, Indonesia. The sample was taken by cluster sampling based on the issue of the implementation of the literacy program and proximity to the central government. The research area covers Mataram City, West Lombok Regency, and Central Lombok Regency. This study uses 6 public and private elementary schools from the city of Mataram and 2 public and private elementary schools each from the districts of West Lombok and Central Lombok by considering the location (urban, suburban, and remote areas) and the implementation of the classroom literacy program. For this study, 1 class was taken from each school, namely grade IV SD (at least 20 student respondents and 2 teacher respondents in each school. This means that this study will involve 220 respondents. minimum sample).

Research Instruments

Data on the process of implementing classroom literacy was captured using observation sheets adapted from indicators developed in the GLS program (Faizah, et al. 2016). Interpersonal intelligence data were collected using observation sheets adapted from interpersonal intelligence indicators that were found by Safaria, 2005; Armstrong, 2009; and Oktariana, et al., (2019). In this case, the indicators of interpersonal intelligence are grouped into 3, namely: (1) social or group existence (form: easy to get along with and become a group leader), (2) emotional expression (in the form of: cheerfulness, yielding, and curiosity), and (3) empathy (its form: understanding the feelings of friends, giving in, and sharing). The observation sheet used in the form of an observation sheet with a Likert scale, namely with the choices Not Appearing (TT = score 1), Starting to Appear (MT = score 2), Rarely Appearing (JT = score 3), Often Appearing (ST = score 4), and Cultured (M = score 5). Data on the potential and opportunities of Sasak local wisdom as a medium and method of developing students' interpersonal intelligence were captured through focused interviews using semi-open interview guidelines. In this case, the interview points have been set in the interview guide and carried out using a conversational note-taking technique through the inducement technique (Mahsun, 2017).

Analysis Techniques

Data analysis used descriptive qualitative analysis techniques (Sugiyono, 2014; Sanjaya, 2014). In this case, using the stages of data analysis from Miles and Huberman, which are as follows.



Picture of Data Analysis Stages from Miles and Huberman (1994)

In this study, the implementation of the literacy program was analyzed by describing the results of observations using the implementation observation sheet, then confirmed through FGD. The results of the confirmation are formulated as a conclusion of the level of implementation. In this case, four implementation categories are defined, namely as follows.

| Class Literacy (LK) | Information |
|---------------------|------------------|
| LK < 40% | Less effective |
| 59% ≤ LK < 40% | Effective enough |
| 79% ≤ LK < 60% | Effective |
| ≥ 80% = LK | Very effective |

(Guidelines for the category of classroom literacy training, Musaddat, 2020)

Meanwhile, students' interpersonal intelligence was analyzed by calculating the scores of students' interpersonal intelligence scores based on the scale used. Furthermore, it is categorized based on the following guidelines and percentages for each category according to the focus of the research problem.

| Interpersonal Intelligence (KI) | Information |
|---------------------------------|-------------|
| ≤ 25 | Low (L) |
| 50% ≤ KI < 26% | Medium (M) |
| ≥ 51 | Height (H) |

(Category KI, adaptation of Safaria, 2005)

Furthermore, the results of data analysis are presented using non-formal methods. The non-formal method is the presentation by using words or sentences, not with symbols (Mahsun, 2017).

B. DISCUSSION

In accordance with the focus of the problem, the discussion in this paper consists of four sub-discussions, namely: (1) the potential of local Sasak wisdom, (2) the profile of the implementation of language literacy in Lombok, Indonesia, (3) the profile of interpersonal intelligence of fourth grade students of SD Lombok Island, Indonesia, and (4) a language literacy program based on Sasak local wisdom, which has the potential to develop the interpersonal intelligence of fourth grade elementary school students. The following are presented in order.

1. Potential of Sasak Local Wisdom

Previous studies have also mapped the potential of Sasak local wisdom as materials, media, or learning methods (Musaddat, et al. 2022; Musaddat, et al. 2021a, and Musaddat and Marhaeni, 2020). Like other community groups, the Sasak people also have local wisdom that is used as a guide in living and living. The guideline is Krama. Krama has two concepts, namely krama as a traditional institution and krama as social rules (Zuhdi, 2019). It was further explained that the two concepts of krama or also called ajikrama as traditional institutions and social rules have several forms or manifestations in the life practice of the Sasak people. Fortune and Amin (2017) and Zuhdi (2019) explain that the embodiment of krama or ajikrama as a traditional institution in the Sasak community, takes the form of: Krama Desa, Krama Gubuk, and Krama banjar urip pati. Meanwhile, the embodiment of krama or ajikrama as social rules in the Sasak community, takes the form of: Titi Krama, Krama Language, and Aji Krama (Zuhdi, 2019; Wildan, et al. 2016).

The local Sasak wisdom presented in this discussion is local Sasak wisdom which is considered potential as a material or method of language literacy. Wildan, et al (2016) found a number of local wisdom in various social capitals of the Sasak community. Six groups of local wisdom were found according to the types of existing social capital elements. Among them, namely teguq, bender or lomboq, good, trasna, titi krama, mutual tulung, sero, saur alap, mutual ajinan, tuhu, kenaq, cumpu, and teguq. Meanwhile, Arzaki, et al. (2001) stated that there are three groups of local wisdom of the Sasak community formed by various practices of krama or ajikrama, namely: (1) in the political, social, and community groups there are eleven kinds of mutual, namely mutual perasak, mutual pesilaq, mutual belangarin, let each other, ajinan each other, jango each other, bait each other, wales each other, greet each other, saduq each other, and remind each other; (2) in the trade and economic sector, there are three types of mutual exchange, namely mutual passing, mutual liliq, and mutual sangkon; and (3) in the field of agricultural culture, there are three mutually exclusive groups, namely: mutual sero, mutual fellowship, and besiru (Zuhdi, 2018; Zuhdi, 2019).

In addition, there are still a number of traditions of the Sasak community, which are classified as local wisdom, namely the meraiq tradition with all its series (Zuhdi, 2018), presean (Solikaton, et al. 2019), topat war, bau nyale, sesenggak, folklore, tradition berayan and ngayo, begibung, monyeh tradition (Nuryati, 2017; Musaddat, et al. 2021a), and folk games (Safitri, et al. 2022; Jiwandono, 2020). This is because local wisdom in the form of traditional games has the potential to develop children's intelligence and social character (Kurniati, 2016; Munir, et al., 2020). The Sasak people are rich in local wisdom. Even in the field of nature conservation, the Sasak people also have local wisdom in the form of awig-awig, both written and unwritten, in the form of celebrations and social rules in the form of maliq (Saharudin, 2021; Jumadi, et al., 2019; Fathurrahman, 2017; Reza and Hidayati, 2017).

If analyzed more carefully and adapted to the needs of language literacy programs, local Sasak wisdom that has the potential as materials and methods of language literacy include: ajikrame as social rules such as awig-awig, ngayo, and maliq, several forms of mutual saduq, mutual feeling, and mutual reminders, folklore, merariq traditions, berayan, presean, bau nyale, and traditional games. Ajikrame in the form of social rules has been developed as a supplement to social studies learning teaching materials (Heri, et al. 2021). Ajikrame in the form of awig-awig and lelakaq have also been tested to suppress student deviant behavior in East Lombok (Surodiana, 2020). In addition, there are also local wisdom values in the school system in Lombok (Habibudin, 2020). Sasak folklore has been analyzed for reconstruction as teaching materials in primary schools (Musaddat, et al. 2021b). Musaddat, et al. (2022) have also reviewed the potential of Sasak local wisdom as the basis for developing model texts in learning Indonesian language and literature in schools. It was explained that the potential of Sasak local wisdom as the basis for developing model texts for learning in schools, among others: (a) descriptive text: presean tradition, Narmada Park, Senggigi Beach, Kuta Beach, (b) negotiation text: sorong handover, promise bait, nunas role models, (c) procedural texts: begasingan, bedodot, topat war, pelecing, (d) explanatory texts: merariq, sailing, scorching moon, (e) historical narrative texts: Selaparang Kingdom, Putri Mandalika, Dende Fatimah, (f) text biography: TGH Zainuddin Abdul Majid, TGH Alif Batu. In fact, several examples of model texts have been developed based on this potential, including: Muhammad Asegaf "Zainuddin Abdul Majid", Making Cloves Typical of Lombok, Praq Api Tradition, and Balang Kesimbar Adventures. Based on the findings regarding the potential of Sasak local wisdom and the implementation of language literacy on the island of Lombok, it is important to develop a language literacy program based on Sasak local wisdom. In line with the findings of previous research results and the results of FGDs, it is recommended that several language literacy programs based on Sasak local wisdom in Lombok Island Elementary Schools are recommended. These language literacy programs include the following.

2. Implementation of Language Literacy on Lombok Island

The implementation of language literacy in Lombok Island schools is categorized into two, namely less effective and quite effective. Less effective occurred in school category one, namely: SDN 7 Ampenan, SDN 32 Ampenan, SDN 32 Mataram, SDN 6 Mataram, SDN 19 Cakranegara, and SDN 26 Cakranegara. It was quite effective in category two schools, namely SDN Model Mataram, SDN 1 Batu Mekar West Lombok, SDN 1 Batu Kumbang Lombok Barat, and SDIT GMC Puyung Central Lombok.

In the first category schools, the following picture is obtained: (a) the arrangement of the classrooms, the positions of the desks, and the students' study chairs is not well organized; (b) the class is too dense because it is small in size, but contains a lot of content; (c) classrooms with poor printing materials; and (d) student work is not displayed. Meanwhile, in the second category schools, an overview is obtained: (1) the classrooms are arranged very comfortably, (2) a reading corner is provided complete with adequate story books, (3) the classrooms are rich in printed materials in the form of posters and ABP, (4) display trees or display boards are provided to exhibit student work, and (5) there are wall magazines in all classes, especially high grades.

Based on the results of observations and FGDs, it is known that in category one schools: (a) there are no class literacy schedules and activities; (b) there is only a plan for school literacy activities; (c) the 15-minute reading activity does not occur in class, it is only done together in

the field or in the school auditorium; (d) classroom literacy activities have not been explicitly reflected in the lesson plans prepared by the teacher, including the implementation of the learning carried out; and (e) not involving families and communities in literacy and learning activities. Meanwhile, in category two schools, the opposite happened, namely: (a) there were classroom literacy activities; (b) reading activities 15 minutes before and after learning have been carried out every day in each class; (c) classroom literacy activities have been reflected in the lesson plans and appear in learning; and (d) have involved families and communities in literacy and learning activities.

Thus, it can be concluded that the implementation of the language literacy program on the island of Lombok is less effective. The factors causing the ineffectiveness of the literacy program at SD Lombok Island, among others: (1) The literate classroom arrangement has not been carried out. In most of the classrooms of these schools, there are no classroom reading corners, no display boards/trees for student work, not enough books in the classroom reading corners, poor classes with printed materials; (2) There has not been any planning or preparation of a controlled class literacy program. In almost all of these schools, there is no schedule for classroom literacy activities; (3) The literacy activities have not been integrated into the lesson plans developed by the teacher. None of the developed RPPs contain literacy activities explicitly. This also has an impact on the lack of integration of literacy activities in the implementation of learning; and (4) There has not been a harmonious relationship between the school and the family and the community. Schools carry out their activities, including literacy activities on their own, never involving parents and the community, for example as models.

3. Lombok Island Elementary School Student Interpersonal Intelligence Profile

Along with the observation of the implementation of language literacy, observations were also made on the interpersonal intelligence of fourth grade students in all sample schools, both category one and category two. This is done to reconstruct the potential of Sasak local wisdom in developing students' interpersonal intelligence. The profile of interpersonal intelligence of fourth grade elementary school students is as follows.

Interpersonal Intelligence (KI) of fourth grade elementary school students in category one based on gender, parental profession, area of residence, and school origin. Based on gender, it is known that the percentage of female students (P) who have a high KI is more than male students (L). Student P with a high KI of 36.00%, while student L only 25.88%. There are more L students with low KI than P students, which is 24.71% compared to 12.00%. Based on the profession of parents, students with parental professions as entrepreneurs (WR) with the highest KI, namely 33.33%, then as traders (DG) 30.95% and as civil servants (PNS) 27.27%. However, those with low KI also mostly come from students whose parents are WRs, namely 22.22%, followed by DG 19.05%, and civil servants 14.55%. Based on the location where students live, students with residential neighborhoods (BTN) actually have the lowest KI compared to rural areas (LD) and urban environments (LK). Students with the highest KI category mostly came from LD's residence, which was 84.85%, then LK 16.67% and BTN 16.22%. In fact, in the BTN and LD housing categories, students with the highest KI came from suburban schools (PK). Based on school origin, students with PK school origins actually have higher KI than those in the city (DK), namely 35.90% compared to 25.61%. The following is a recapitulation of the KI for fourth grade elementary school students in category one schools.

Table 4.1 Recapitulation of KI School Category One

| CATEGORY OF KI | GENDER | | JLH | PROFESSION OF PARENTS | | | JLH | RESIDENCE | | | JLH | SCHOOL ORIGIN | | JLH |
|----------------|-----------|-----------|------------|-----------------------|-----------|-----------|------------|-----------|-----------|-----------|------------|---------------|-----------|------------|
| | L | P | | PNS | DG | WR | | BTN | LK | LD | | DK | PK | |
| | Low (L) | 21 | 9 | 30 | 8 | 8 | 14 | 30 | 13 | 17 | 0 | 30 | 12 | 18 |
| Medium (M) | 42 | 39 | 81 | 32 | 21 | 28 | 81 | 18 | 58 | 5 | 81 | 49 | 32 | 81 |
| Height (H) | 22 | 27 | 49 | 15 | 13 | 21 | 49 | 6 | 15 | 28 | 49 | 21 | 28 | 49 |
| Total | 85 | 75 | 160 | 55 | 42 | 63 | 160 | 37 | 90 | 33 | 160 | 82 | 78 | 160 |

In the second category schools, it is known that from both DK and PK schools, there are no students who have low KI. All students in category two schools have medium and high KI, in fact there are more students with high KI than those with medium KI. Students with high KI are 66.18%, while those with moderate KI are only 33.82%. Based on the profession of parents, students with parental professions as WRs with the highest KI, namely 75.00%, followed by civil servants 66.67% and DG 54.55%. Meanwhile, those who are moderate, mostly come from

students whose parents are civil servants, namely 33.33%, then DG 31.82%, and WR 21.34%. Based on the location of residence, students with the location of residence of LK actually had the highest KI, namely 73.33%, followed by LD 69.05% and BTN 45.45%. In almost all categories of areas of origin, students from PK schools have the highest number of students with high KI, except for the location where BTN lives. Based on school origin, students with DK school origins who have a high KI compared to PK, namely 75.00% compared to 62.50%. However, in contrast to the medium KI category, students from PK schools were more than DK, namely 37.50% compared to 25.00%. The following is a recapitulation of the KI for fourth grade elementary school students in category two schools.

Table 4.2 Recapitulation of KI School Category Two

| CATEGORY OF KI | GENDER | | JLH | PROFESSION OF PARENTS | | | JLH | RESIDENCE | | | JLH | SCHOOL ORIGIN | | JLH |
|----------------|-----------|-----------|-----------|-----------------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|---------------|-----------|-----------|
| | L | P | | PNS | DG | WR | | BTN | LK | LD | | DK | PK | |
| | Low (L) | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Medium (M) | 13 | 10 | 23 | 6 | 10 | 7 | 23 | 6 | 4 | 13 | 23 | 5 | 18 | 23 |
| Height (H) | 25 | 20 | 45 | 12 | 12 | 21 | 45 | 5 | 11 | 29 | 45 | 15 | 30 | 45 |
| Total | 38 | 30 | 68 | 18 | 22 | 28 | 68 | 11 | 15 | 42 | 68 | 20 | 48 | 68 |

There are a number of important findings from the implementation of school literacy and the description of the student's interpersonal intelligence profile as described above. The important findings are, among others, as follows.

First, it was not found that students from LD's residence had a low KI, either from the DK or PK school environment. All students from LD have medium and high KI categories. There are more students from PK schools who have high KI than students from DK. The number of those in the high KI category is far more than those in the medium KI category, which is 84.85% compared to 15.15% in category one schools. Meanwhile, for category two schools, the number of students with high KI is also very large, namely 69.05%. This happens because in LD the intensity of students' social interactions at home and in the environment where they live is still maintained.

Second, the results of the FGD with the sample teachers showed that the intensity of student interaction in PK schools was still higher and maintained than students in DK schools. At DK schools, the individualistic nature of students is very prominent. They show more competition than collaboration. This is in accordance with the findings of PDS Unram in 2011 and 2018. In this context, it is reasonable to suspect that the intensity of interaction between students and between students and their environment greatly affects students' interpersonal intelligence. Another finding that strengthens this assumption is the degradation of the interpersonal intelligence of elementary school students as one of the impacts of implementing distance learning due to the covid 19 pandemic. All samples of teachers from the DK stated that there had been a decline in the social character of students due to online learning so far. Meanwhile, there was also a sample of teachers from PK who stated that there were students with social characters who persisted or improved even though they were few in number, especially those from LD. Regarding the degradation of interpersonal intelligence, further studies need to be done. Third, there is a relationship between literacy implementation and students' interpersonal intelligence profile, namely students who come from schools with fairly effective literacy implementation (category two schools) have a better level of KI intelligence compared to students from other schools. with less effective literacy implementation (category one school). In terms of the number of students who have high interpersonal intelligence, more are from category two schools, even in category two schools there are no students with low interpersonal intelligence.

Fourth, in category two schools, local culture or local wisdom is still preserved, even utilized in literacy and learning programs. Local wisdom in question includes: traditional games (jumping rope, bagean, jeprak, fortification, selodor, nyeran) ngayo, berayan, begibung, and so on. In fact, it is not uncommon to have a begibung 'eat together' activity for school residents and parents and guardians of students. The community also always invites school residents to join in when the celebration is held. In addition, the involvement of parents and the community in school programs, literacy programs, and learning is also carried out. Parents of students often become

learning models or learning resources. Families and communities also become models of learning during out-of-school learning.

4. Reconstruction of the Sasak Local Wisdom-Based Language Literacy Program

It has been explained that in category two schools the number of students who have high interpersonal intelligence is more than students from category one schools. It is reasonable to suspect that the use of local wisdom as a means and method of learning helps to develop students' interpersonal intelligence in category two schools. Therefore, based on the findings of previous research results and the results of FGDs, it is recommended that several language literacy programs based on Sasak local wisdom in Lombok Island Elementary Schools are recommended. These language literacy programs include the following.

a. Literate Class Structure

As described above, almost all of the sample schools did not find a literate class structure arrangement according to the needs of the literacy program implementation. This has an impact on the implementation of the classroom literacy program that does not run optimally. Of the eight sample schools, only 37.5% (three schools) showed a literate classroom arrangement, while 62.5% (five schools) had not yet carried out a literate classroom arrangement. In fact, one strategy to create a positive literacy culture is to make the classroom physically friendly and conducive to literacy activities (Beers et al., 2009). He further explained that some indicators of a literacy-friendly class include: having a reading corner, a tree/exposure board, a motivational wall, and a wall magazine. This is very important because the arrangement of classrooms has a significant influence on students' academic achievement (Kausar, et al., 2017). Hannah's (2013) findings prove that an effective classroom arrangement can change student behavior. Therefore, it is very important to organize a literate class. The results of the FGD with all teachers from the sample schools recommended a literate class structure, which should be loose, full of printed materials, ABP, and learning support facilities, and have a reading corner, a place to display student work, and wall magazines. This is in accordance with the findings of Musaddat and Marhaeni (2020), that classes for effective literacy activities should: (1) be large enough to make it easier to arrange and change positions, (2) be rich in printed materials, (3) the class has a large reading corner. equipped with adequate books including story books, (4) the class has boards, shelves, or trees displaying student work, (5) the class has wall magazines, (6) the class has learning resources, ABP, and other learning support facilities.

In connection with current technological developments, Musaddat and Marhaeni (2020) also suggest the need for structuring the class structure by utilizing technology. It was further explained, for example, by setting up a digital laboratory in the form of a computer equipped with various data and programs to support the implementation of classroom literacy. Through this digital laboratory, students can read and write various library materials, students can search for learning materials, conduct learning experiments, participate in competitions, or learn independently more quickly. This is in line with the findings of Boothe, Diane, and Clark (2014), which state that technology implementation has great potential to transform education and classrooms into innovative, flexible, and collaborative learning environments. Similarly, Brown's findings about model/model schools, which have implemented partnership programs for 21st century education. Brown found that in these exemplary schools, the learning experience is intentionally extended (connected) to the outside world by utilizing technology. In Brown's view, one of the future school frameworks is that teachers and students individually and in groups use technology in their learning (Brown, 2018:13).

b. Preparation of Literate Literacy Actors

All education actors in schools should comprehensively understand classroom literacy activities. Comprehensive understanding will streamline the implementation of classroom literacy activities. Through a comprehensive understanding: (a) teachers will be able to properly organize, implement, and evaluate classroom literacy activities; (b) students will be able to carry out all literacy programs properly and responsibly; (c) principals will also be able to monitor and support literacy effectively. Therefore, training, mentoring, and technical guidance are urgently needed for all educators to become literate literacy actors. Training, mentoring, and technical guidance for literacy actors can be carried out by utilizing digital technology.

It is necessary to design training programs, assistance, and technical guidance for digital technology-based literacy actors so that they can be accessed anytime, anywhere, anytime, and by anyone. Teachers (primarily classroom teachers) must be trained in compiling and implementing classroom literacy activities. Class teachers must be trained to be skilled at integrating classroom literacy activities into the developed lesson plans and during learning. Class teachers must be skilled in developing and implementing literacy activities that are integrated with their learning activities. In this case, the lesson plans developed and the learning carried out must be literacy-based. Students should also be trained to design, implement, and evaluate effective literacy programs. Students must also be trained to collaborate with teachers, principals, and other school members in implementing literacy programs. The same goes for the school principal. Principals must also receive training in designing, implementing, and evaluating literacy programs according to their capacity.

In preparing literate literacy actors, family and community involvement are also carried out. Families and communities should be involved in various classroom literacy activities. This is done in an effort to provide a literate social environment. According to Beer, et al. (2009), seeking a communicative social environment as a literate communication and interaction model is one strategy to create a positive literacy culture in schools. Harmonious relationships must be built with all components of education. Mabaso (2017) through his research on the development of 21st century skills found that in addition to mastering and utilizing technology, building relationships with families and communities will be very helpful in developing students' potential, including the effectiveness of classroom literacy programs. Building communicative relationships with families and communities is one of the literacy development models proposed by Mayung, et al. (2013). It is believed that the family and society (especially the family) are the main forces in literacy development.

Of the eight sample schools, only 25% (two schools) have prepared literate literacy actors even though it has not been carried out in a strict and sustainable manner. Meanwhile, 75% (six schools) have not conducted training or preparation for literacy actors. In this case, literacy actors in schools only carry out literacy activities armed with their basic abilities without having been trained before. This has an impact on the effectiveness of the implementation of literacy programs in schools. In two schools with literate actors, the student literacy culture is very good, while in six schools with non-literate actors, the student literacy culture has not been seen. In the two sample schools with literate actors, it is known that: (1) the relationship between the school and the family and community is very good. In this case, many parents or the community have become models for learning in schools, there are classroom forum activities as a place to share experiences, there are visits to parents' family homes or the community according to the theme of the month's learning; (2) there is a liaison book and social media group between the homeroom teacher and the guardian's parents; and (3) there is a "Children Report-Parents Tell Stories Program". In this case, in every learning activity outside the classroom or field trips, students will report the results to their parents, then the parents will retell the results of their children's reports in writing to be submitted to the teacher. Moreover, in the two sample schools it was also known that the character of the students was very strong. Almost all students: (a) have been able to read (even an avid reader), reading has become a child's need; (b) accustomed to making reports on the activities carried out, making observation reports, experimental reports, and book reviews; (c) able to cooperate, communicate with all elements of the school, and express their opinions in a good and polite manner. This is very much in line with the demands of the Nawacita literacy program, which is to develop the character of students through cultivating the school ecosystem, which is manifested in the GLS so that they become lifelong learners (Faizah, et al., 2016).

The opposite happened in six schools with actors who were not literate. The character of the students is very weak. Students' reading interest is low, individualistic, difficult to cooperate, many are dishonest, and are less skilled in speaking and writing. Likewise, the school's relationship with the family and the surrounding community. Schools rarely involve families and the community in organizing school activities. Especially for literacy activities. Schools tend to run alone without the support of their families and communities. In fact, it is known that the family is one of the elements of the three educational centers that have a very large contribution in developing children's intelligence and character (Fauzil'adzim, 2021).

c. Sasak Local Wisdom-Based Language Literacy Program

Faizah, et al. (2016) stated that there are a number of programs that can be used as activities to create classroom-based language literacy. These activities are: (a) empowering the making for each class, (b) regularly reading story books before the learning process, (c) class posterization or class motivational walls, (d) making literacy trees in each class, (e) making reading corners in each class, (f) making literacy work boards in each class, and (g) selecting class literacy ambassadors. In 2020 and 2021, several activities have been developed in several schools in West Lombok and Mataram City. The class literacy activities that have been tested are class posterization, class tree/exposure board, class reading corner, class wall magazine, and reading and storytelling culture in class.

Based on the results of the FGD, the reading and storytelling culture activities are recommended as language literacy activities in order to develop students' interpersonal intelligence. This activity is in accordance with one of the local Sasak wisdoms, namely *ngayo* 'visiting each other' and mutual feeling 'sharing each other'. In this case, visiting each other to share stories or stories. This activity was chosen due to various considerations, including: (a) the findings of the Lecturer Assignment in School (PDS) activities in 2018 and 2019 showed the low social character of students, such as: mutual respect and mutual cooperation (FKIP Unram, 2018 and 2019). In this case, facilities or activities are needed that can increase the intensity of communication and social relations between students; (b) the results of the FGD with the sample teachers and elementary school teachers in Mataram City also concluded that the character of students in the form of working together, respecting each other, and empathizing was still a concern and needed special attention. All the teachers even complained about this. They consider that there has been a degradation of these characters as a result of distance learning implemented by the school. In this case, activities that can increase the intensity of the relationship between students are also needed; (c) the Mataram City Elementary School has developed a Cultural Saturday program, namely a program to maintain and utilize local culture to build students' social character. In this case, *ngayo* activities and mutual feeling can be integrated into Cultural Saturday activities. The *ngayo* and mutual feeling activities in question are visiting each other to share stories from the results of student reading in reading and telling stories in class before and after learning. In this case, each is carried out for 15 minutes. This activity was carried out using the Two Stay Two Stray type cooperative method. Through this method, the class is divided into several groups in pairs. Each group pair reads and shares stories, as well as discusses the moral values or social characters found in the stories they read. Next, one of them will visit another group to tell the results of his discussion in the home group (Huda, 2013). At the visiting stage, the focus of the discussion remains on the moral values or social characters found in the stories read, but is developed by relating them to real life. This activity will end with a role play activity.

Ngayo activities and mutual feeling in this class are required to use books about local Sasak wisdom. In this case, especially Sasak folk tales or story books developed from Sasak tales or other Sasak traditions. For this purpose, Sasak story books were developed, namely story books based on folklore or Sasak tales. The Sasak stories in this book are packaged by emphasizing the value of the social character of the characters, which are in accordance with the social characters developed in the applicable curriculum. *Ngayo* activities and mutual feelings certainly deserve to be tested and then seen their effect on the interpersonal intelligence of elementary school students. This will be done in future research.

C. CONCLUSION

Based on the results and discussion of the research, several conclusions can be drawn. These matters are: (1) Sasak local wisdom is very potential as a material, media, or strategy for developing students' intelligence and social character; (2) The implementation of language literacy in Lombok Island Elementary School is still not effective; (3) The interpersonal intelligence profile of fourth grade elementary school students on Lombok Island, Indonesia is 41.23% high, 45.61% moderate, and 13.16% low. It was not found that students from the Village Environment (LD) had low Interpersonal Intelligence (KI), all of them were in the medium and high categories. The number of those categorized as high KI is more than moderate, namely 84.85% in category one schools and 69.05% in category two schools; and (4) The recommended language literacy program based on Sasak local wisdom is *ngayo* 'visiting each other' and feeling

each other 'sharing', namely visiting each other to share stories before and after the learning process.

D. IMPLICATIONS FOR RESEARCH AND PRACTICE

The results of this study have several implications for research and educational practice. The implications include: (1) it is necessary to immediately pilot a language literacy program based on the recommended Sasak local wisdom; (2) it is necessary to immediately develop a storybook based on Sasak local wisdom to support the proposed local wisdom-based literacy program; (3) it is necessary to immediately conduct further studies to determine the effectiveness of the recommended language literacy program based on Sasak local wisdom.

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