

# Mapping of Integrated Local Wisdom to Develop Instructional Material

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## ABSTRACT

Asahan Regency is regency consisting of various local wisdom. The substances of local wisdom can be integrated in learning activities, one of them in the course of writing, especially writing genres. 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 instructional writing materials. The research used a library research. The researcher carried out the process of collecting data in the form of 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. The research found some local wisdom that can be formed in some genres. They are in the form of customs, ritual, traditional knowledge, art, and cultural heritage. The content 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 instructional writing materials.

Keywords: Writing, Genre, Local Wisdom

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## 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

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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. In other words, local wisdom is integrated in the learning materials like in writing some texts.

The empirical studies relating to 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 writing narrative text. 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 Pasir Mandoge sub-district where the population is known as the Pardembanan Batak. 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.

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).

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.

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.

Genre has since been employed in linguistic study. Genre is treated as a special form of language object in linguistic study. In actuality, Systemic Functional Linguistic-SFL is the foundation for the study of genre in linguistic literacy (Halliday, 1978; Swales, 1990; Hyland, 2003). Then, Frances and Martin (2000) add that linguistic functional becomes a fundamental and basic reference in the context of language use in terms of genre. So what is genre in term of the language and linguistics? Martin (1999) states that genre is communication activity having and orienting goal. Then, Swales (1990) simply defines genre is a communication event in which the members have a set of communication goal. By referring two statements above, it can be said that genre is a process of communication which has a certain goal (goal oriented) for its members in a certain event of communication due to certain social context. Genre is a matter of communication event by social context. Consequently, the different social context then, tends to lead to different genre.

So, how do language and linguistics define genre? According to Martin (1999), genre is a communication action with a specific objective. Swales (1990) then defines genre as a communication event in which the participants have a certain objective in mind. Meanwhile, Erlinda (2008) states that genre refers to the distinctive type of text both in verbal (spoken) and written form. It is a communicative event that occurs at a particular time in a particular place and between particular people for a particular communicative purpose. Therefore, each genre uses particular stages (structural features) and linguistic features (lexico-grammatical features). The term genre is used to refer to particular text types, not to traditional varieties of literature (Hartono, 2005).

By referring to the explanations above, it can be concluded that genre is the types of text both in verbal (spoken) and written form. It is communication process that has a specific aim (goal-oriented) for its participants in a specific communication event owing to a certain social context. A communication event by social environment determines genre. As a result, the different social setting frequently results in a different genre. Pardiyono (2016) states that there are types of written text taught at Junior and Senior High School, even in the university level such as: descriptive, procedure, recount, narrative, explanation, report, discussion, exposition, and so on. Those kinds of texts are the targeted texts that will be created or formed from the mapping of the integrated local wisdom in Asahan Regency.

#### a. descriptive text

Descriptive text is a kind of text arranged to give info to the readers about the characteristics of a particular person, thing, or place. Its social Function is to describe a particular person, thing, or place. It has generic Structure. The text has an organization as follows:

- a. Identification (mentions the name, occupation, profession, and career)
- b. Description (mention the physical features, the way he/she dresses, personality, and the other attributes like size, color, shape, parts etc.

Descriptive text has language features, they are:

- a. The use of adjectives and compound adjectives e.g.: Debby is brown-skinned. Debby looks attractive and beautiful.
- b. The use of simple present tense e.g.: She always wants to feel relaxed She loses her personal things. She is a student.



- c. The use of linking verbs e.g.: She always appears young. Debby is a model from Surabaya.
- d. The use of attributive has and has e.g.: Debby has wavy, short, black hair, and a pointed nose.
- e. The use of noun phrase e.g.: cotton jacket, famous model
- f. Focus on specific participants e.g.: he, she, the man, the woman, the girl, etc.

#### **b. Procedure Text**

Procedure text is a kind of text made to give information to the readers about how something is done or how to make something. Its social function is to help us do a task or make something. They can be a set of instructions or directions. It has generic structure, they are:

- a. Goal/Aim This text contains about purpose of making or operating of something.
- b. Materials/Equipment

Materials consist of ingredients that are used in making something. But not all parts of procedure text includes materials, sometimes a procedure text does not have materials section.

#### **c. Steps/Methods**

These contain the steps or sequences that must be done so that the objectives outlined in the aim/goal to be achieved. Steps or sequences must be a sequence from the first to the last.

Procedure text has language features, they are:

- a. Using imperative sentence patters (Command), for example, Cut, Do not mix, and so on.
- b. Using active verbs, such as turn, put, do, mix, etc.
- c. Using connectives (Conjunction) to sort of activities, such as then, while, etc.
- d. Using adverbials (Adverbs) to express detail the time, place, manner accurate, for example, for five minutes, 2 hours, etc.

#### **c. Recount Text**

Recount is a text containing information about the events or the activities in the past. This kind of text is mostly used in the context of communication, either oral or written. Its social function is to tell the readers what happened in the past through sequences of events. Generic Structure of the text is:

- a. Personal Recount
  - Orientation (who were involved in the story, when, and where)
  - Events (tell what happened in a chronological order)
  - Evaluation (comments of the writer/speaker about the experience)
  - Re-orientation (the conclusion of the experience)

#### **b. Factual Recount**

- Orientation (who were involved in the story, when, and where)
- Events (tell what happened in a chronological order)

Recount text has language features, they are:

- a. Using of nouns and pronouns (David, we, his)
- b. Using action verbs, such as went, spent, played, etc.
- c. Using time conjunction) to sort of activities, such as and, but, after, finally, etc.
- d. Using simple past (we went for a trip to the zoo)
- e. Using adverbs and adverb of phrases (in my house, two days ago)

#### **d. 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 fiction story are like myths, legends, fairy tales, folk tales, tall tales, and fable. The factual one can be also found in TV like a film telling us about the life story which is based on

the real fact. Its Social Function is to entertain or amuse the readers with actual or imaginary story and also give us the moral lesson. It has Generic Structure

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

This text has language features

- 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 Roro Jongrang felt sad)
- e. The use of action verbs (walks, 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)

#### **e. News Item Text**

News item text is a kind of a text which aims to inform the readers about events of the day. Its social function is to inform readers, listeners, or viewers about events of the day which are considered newsworthy of important. The organization of the text is as follows:

- Newsworthy Events  
(Tells the event in a summary form)
- Background Events  
(Elaborates what happened, explains what cause the incident)
- Sources  
(Comments by participants, witnesses, authorities, and experts involved in the event)

The language features are:

- Information on the use of headlines
- The use of action verbs (e.g.: hit, attack, curb)
- The use of saying verbs (e.g.: said, added, claimed)
- The use of passive sentences (e.g.: Aceh was hit by a Tsunami in 2004.)
- The use of adverbs in passive sentences (e.g.: The victims were badly injured.)

#### **f. Explanation Text**

Explanation text is a kind of text made to give information to the readers about processes how something or phenomenon can be formed or can happen. The phenomenon can be in the form of natural phenomenon, scientific world, social-culture, etc. But, the explanation had to be scientific or based on the common science, not based on the opinion from our own words. In addition to it should be explained in sequence so that it makes the readers more clear to understand it. The social function is to explain the processes occurring in the forming or the activity in terms of natural phenomenon, scientific world, social-culture, etc. The generic structures are:

- General Statement; stating the phenomenon issues which are to be explained
- Sequenced Explanation; stating a series of steps which explain the phenomena.

The language features are:

- a. Featuring generic participant: sun, rain, etc.
- b. The use of chronological connection; to begin with, next, etc.
- c. The use of passive voice
- d. The use of simple present tense
- e. The use of action verbs (walks, 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)

**g. Exposition Text**

Exposition text is a text made to give information to the readers about opinion or argument created as the analysis result of the problems. It consists of two kinds: analytical and hortatory.

**a. Analytical Exposition**

Analytical exposition is a text written to present writer's idea about phenomenon surrounding. Its social function is to persuade the readers to care to what is being discussed and to give attention relating to the issue. The generic structures are:

- Thesis Statement (a statement presenting topic in text and showing writer's position and opinion frame).
- Arguments (opinion supporting the writer's position. Every argument must be supported by evidence and explanation).
- Reiteration (Restating the writer's point of view or to strengthen the thesis).

The language features are:

- Using Simple Present Tense
- Using relational process, such as is, am, are etc.
- Using internal conjunction, a conjunction that links arguments or ideas between two simple clauses or two clauses. It can be divided into four categories of meaning, i.e. additions (e.g., besides, in addition, further), comparisons (e.g., but, vice versa, meanwhile, on the other hand, time (e.g., first, second, then, next) and cause-effect (e.g., consequence, as a result, so, etc.)
- Using compound and complex sentences

**b. Hortatory Exposition**

Hortatory exposition is a text written to present about what should be or shouldn't be. It can be found in scientific books, journal, magazines, newspaper, academic lecture, and research report. Its social function is to persuade the reader or listener that something should or should not be done. The generic structures are:

- Thesis Statement (issue discussed in a text)
- Arguments (opinion relating to the issue)
- Recommendation (suggestion about what should be done or shouldn't)

The language features are:

- Simple present tense
- The use of temporal connectives like firstly, secondly, thirdly, etc.
- It contains recommendation that begins with: - In my opinion, it's better... - I think....should be

**h. Discussion Text**

Discussion text is a text made to discuss an issue/problem from different viewpoints: pro and contra sides or positive and negative side. In this context, we as the writer tries to present general opinion, based on general knowledge, scientific data, either on positive or negative side. Its social function is to present an issue or information by explaining some experts' opinion in their field and the opinions can be pro and contra.

The generic structures are:

- Issue (Issue being discussed)
- Supporting Points (Pro opinion containing main idea and the elaboration)
- Contrasting Points (Contra opinion containing main idea and the elaboration)
- Conclusion or Recommendation (conclusion or suggestion on issue discussed)

The language features are:

- a. The use of simple present tense
- b. The use of modal (must, should, may, etc.)
- c. The use of additive, contrastive, and casual connection (similarly, however,

- furthermore, on the other hand, moreover, in addition, but, nevertheless, etc.
- d. The use of relational verbs

## METHOD

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.

## FINDING AND DISCUSSION

There are some local wisdoms found in Asahan Regency and can be used to form instructional writing materials. They are:

### 1. Customs

Here are the lists of customs in Asahan Regency:

#### a. *Nasi Adab Adaban*

The groom and bride race to take something hidden from a pile of rice/fried rice; pull out the stalked decorations that are stuck in a pile of food under the orders of the host mother.

#### b. *Manyonggot*

*Manyonggot* is one of the oral traditions of the Asahan Malay community. *Manyonggot* is interpreted as a traditional event which aims to surprise sick people.

#### c. *Tangkapan*

Event for mothers who are 7 months pregnant.

#### d. *Nasi Tumpeng*

Rice shaped like a mountain with side dishes and dried vegetables around it will be served to guests/family to commemorate births, big holidays, or opening a business.

Besides the customs mentioned above, there are the other customs, such as *Malam Berinai*, *Upah Upah Tondi*, *Paulak Une*, *Mauikir Tangga*, *Mambosuri*, *Mamoholi*, *Hari Raya Mamoncak*, *Among Among*

### 2. Ritual

There are rituals that can be found in Asahan Regency, namely:

#### a. *Turun Bondang*

The Bondang tradition is one of the traditions started by Mr. Sheikh Abdurrahman Silau Sheikh Silau Laut, one of the important scholars who taught and brought about the progress of Islam in Asahan Regency, starting from Silo Lama Village. Bondang is a Malay term for land.

#### b. *Mandi berlimau*

Bathe at home or in the river using scented water before entering the month of Ramadan.

#### c. *Sepasaran*

Kenduri to pray for the birth of a 40 day old child. Food in a container containing rice, vegetables and side dishes is placed in the middle of the invitation, then shared among the guests.

The other rituals in Asahan Regency are *Ziarah Kubur menjelang Ramadhan*, *Kenduri Arwah*, *Suroan*, and *Memasuki Rumah Baru*

### 3. Traditional Knowledge



There are many traditional knowledge that can be found in Asahan Regency, namely:

a. *Gule lomak*

*Gule lomak*, which is a food that is often served during parties, wirid, and daily meals. *Gule lomak* which is made from fish or meat accompanied by spices and santan' coconut milk' is a Malay culinary specialty.

b. *Anyang Pakis*

The first Asahan specialty food is *Anyang Pakis*. This food is made from vegetables, such as bean sprouts, red onions, long beans, red chilies and boiled papaya leaves. If you have ever tasted urap, you could say that this food is similar to typical Javanese processed urap. The way it is served is almost the same because it uses grilled grated coconut. This food, which can be said to be healthy, can be eaten with or without rice and processed anyang fern is easy to find around the traditional market in Asahan Regency.

The others are *Siar Mambang*, *Bekam*, *Artia Boras Pati*, *Gule Asam*, *Kue Karas Karas*, *Kue Sarabe*, *Kue Buah Malaka*, *Bubur Podas*.

4. Art

There are many arts that can be found in Asahan Regency. They are *Tari Gubang*, *Tari Persembahan*, *Tari Zapin*, *Lagu Makan Sirih*, *Sinandong Asahan*, *Kuda Kepang*, *Wayang Kulit*, *Ludruk*, *Tari Alap Alap*, *Tari Tor Tor*.

5. Folklore

There are many folklores in Asahan Regency, they are:

a. The Legend of Teratai Lake

A King named Sinde 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 Sinde 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.

b. 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."

c. 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.

d. 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.

#### e. 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.

#### f. 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 Aek Kuasan District.

### 6. Cultural Heritage

There are many cultural heritage that can be found in Asahan Regency, they are *Juang'45 Building, Stasiun Kereta Api Kisaran, Kantor Pos Kisaran, Masjid Raya Kisaran, RS Chatarina (Ibu Kartini Kisaran)*.

There are some local wisdoms that can be integrated into the instructional writing materials. They are in the form of customs, rituals, traditional knowledge, art, folklore, and cultural heritage. All of them are the local wisdom that can be found in Asahan Regency. In term of genre, these can be formed into various texts, such as descriptive, procedure, recount, narrative, news item, explanation, exposition, and discussion. So, the substance of the local wisdom are integrated and formed into the texts. In other words, these can be used as basis in developing the instructional writing 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.

## CONCLUSION

Based on the research findings, it can be concluded that the researcher found some local wisdoms that can be integrated into instructional writing materials in the form of various texts. They are in the form of customs, rituals, traditional knowledge, art, folklore, and cultural heritage. So, they are mapped so as to develop instructional writing materials. 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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