

## IMPLICATION OF LAMAHOLOT LOCAL WISDOM ON LEARNING INDONESIAN LANGUAGE AND LITERATURE

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### Abstract

*This study aims to describe the implications of Lamaholot local wisdom on learning Indonesian language and literature. The research method uses a qualitative method. To analyze the implications of local wisdom in learning, the author uses sociolinguistic theory because it is in a social context. The implications of Lamaholot local wisdom in learning Indonesian language and literature provide benefits through creativity and noble values of local wisdom. The implications of this research can be concluded as follows, (1) making Lamaholot local wisdom as teaching materials taken from the cultural wealth in the Lamaholot area, (2) teaching lamaholot local wisdom using certain and special methods through direct practice to direct students, students can understand, find, transcribe culture, analyze, interpret, explain and implement in everyday life. (3) through Lamaholot local wisdom learning activities, teachers or educators can create learning strategies that further encourage student motivation to understand, interpret and have cultural wisdom, and (4) through Lamaholot local wisdom learning can provide benefits for students to uphold the values and characters of cooperation, honesty, responsibility, courage, religiosity, morals, social as the foundation of life.*

Keywords: Implications, Localwisdom, Learning, Language and Literatur

### Abstrak

*Penelitian ini bertujuan mendeskripsikan implikasi kearifan lokal Lamaholot terhadap pembelajaran bahasa dan sastra Indonesia. Untuk menganalisis implikasi kearifan lokal dalam pembelajaran, penulis menggunakan teori sosiolinguistik karena dalam konteks sosial. Metode penelitian menggunakan metode kualitatif. Implikasi kearifan lokal Lamaholot dalam pembelajaran bahasa dan sastra Indonesia memberikan kebermanfaatan melalui kreativitas dan nilai-nilai luhur kearifan lokal. Implikasi penelitian ini dapat disimpulkan sebagai berikut, (1) menjadikan kearifan lokal Lamaholot sebagai bahan ajar yang diambil dari kekayaan budaya yang ada di daerah Lamaholot, (2) mengajarkan kearifan lokal Lamaholot dengan menggunakan metode tertentu dan khusus melalui praktik langsung untuk mengarahkan siswa dan mahasiswa dapat memahami, menemukan, mentranskripsikan budaya, menganalisis, menginterpretasikan, menjelaskan serta mengimplementasikan dalam kehidupan sehari-hari. (3) melalui kegiatan pembelajaran kearifan lokal Lamaholot, guru atau tenaga pendidik dapat membuat strategi pembelajaran yang lebih mendorong motivasi siswa untuk memahami, memaknai dan memiliki kearifan budaya, dan (4) melalui pembelajaran kearifan lokal Lamaholot dapat memberikan kebermanfaatan bagi diri siswa untuk menegakkan nilai dan karakter kerja sama, kejujuran, tanggung jawab, keberanian, kereligiusan, moral, sosial sebagai landasan hidup.*

Kata Kunci: Implikasi, Kearifan Lokal, Pembelajaran, Bahasa dan Sastra

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## **INTRODUCTION**

Each region has local wisdom that reflects its identity and as a regional identity. This local wisdom provides positive implications or influences in the lives of the community. This implication allows the community to be actively involved in maintaining local wisdom, preserving and caring for it for the lives of future generations. In Indonesia, language has a very important role, especially in building cultural diversity and diversity which is one of the riches and uniqueness of the Indonesian nation. Language is the identity and culture of a society.

Language plays a very important role in maintaining local wisdom. Language as the main tool in preserving traditions and cultural values. Language is also the main tool of communication, therefore language has a central role in maintaining cultural traditions and values where through language, hereditary stories, proverbs, and oral traditions are passed down from one generation to the next. Language is a mouthpiece that continues to convey traditional values, customs, and knowledge, and at the same time plays a key role in preserving and perpetuating cultural heritage that is rich in local meaning and wisdom.

Through language, people can speak, interact, and form social relationships. In everyday life, language plays an important role both as a means of communication and as a guardian of the local wisdom of a society. Language is not only a means of conveying intentions and ideas, but also as a vessel for maintaining and passing on values, traditions, and cultural identities from one generation to the next. Language is not only a means of communication, but also a guardian of local wisdom that plays a role in forming balance and the survival of society amidst the dynamics of today's digital life.

Indonesian has great potential to become an integral part of the world community, enabling the exchange of ideas and experiences with the richness of culture it possesses. The use of local languages also reflects local policies or local wisdom, which can be interpreted as a source of knowledge and unique life strategies.

Indonesian language today and in the future is an integral part of the global community. In interacting with the world community, there is a great opportunity to explore, understand, and learn various aspects, especially when combined with the richness of the Indonesian language. Language is one of the most powerful tools to maintain and preserve the culture of a society. Through language, people can communicate values, norms, and traditions to the younger generation. For example, folklore, legends, and myths are often conveyed through local languages. Language also plays a role as a link between communities. In today's global environment, language is an important bridge between local culture and identity and the outside world.

In addition to the Indonesian language, Indonesian literature is also part of the symbol of national identity. This is because literature is basically a reflection, expression, and media for expressing values, experiences, and people's appreciation of life as a nation. Therefore, everything that is revealed in Indonesian literary works is basically also a reflection of the identity of the Indonesian nation.

Language is an important communication tool between individuals in society. Through language, people can talk, interact, and form social relationships. In everyday life. Language plays

an important role both as a means of communication and as a guardian of the local wisdom of a society. Language is not only a means of conveying intentions and ideas, but also as a vehicle for maintaining and passing on values, traditions, and cultural identity from one generation to the next. Indonesian language has great potential to become an integral part of the world community, enabling the exchange of ideas and experiences with the richness of its culture.

Language and wisdom are a unit that supports each other to introduce culture, and can show the world the identity, uniqueness, and uniqueness of an ethnicity. Language basically cannot be separated from the socio-cultural context of the people who speak it because it is a social phenomenon and is also a cultural phenomenon. As a social phenomenon, language is a form of social behavior that is used as a means of communication.

As a cultural phenomenon, language is not only one of the cultural elements, but also a means to express the cultural values of the people who speak it. On that basis, understanding the cultural elements of a society as well as social elements is very important. Literary learning is part of Indonesian lessons and is an opportunity to introduce and maintain local wisdom. Therefore, in an effort to develop the nation's culture with a personality and national awareness, it is necessary to grow the ability of the community, especially students, students as the next generation to raise the noble socio-cultural values of the region while sorting and choosing the right foreign culture that still maintains the Indonesian identity.

Learning that is designed and implemented effectively will have a very positive impact on humans. The knowledge gained in the learning process can provide a special picture for someone so that it can provide encouragement and enthusiasm in society. The identity obtained through the learning process will have a close relationship with local wisdom that has been arranged in a complete unity and can become a culture that is the pride of every community.

In the process of learning Indonesian language and literature or has a great influence on students. The knowledge delivered can shape emotions, character and intelligence which are the legacy of local wisdom values. Local wisdom is regional ideas that are wise, wise, Local wisdom is a form of culture that binds one society with another so that it can become a guideline and handle, rules, habits and customs.

Local wisdom is a foundation or strong foundation to shape the identity of a nation, because through local wisdom is reflected in history, values, beliefs, arts, and customs that make a society unique, different from others. Preserving cultural heritage means that a nation firmly maintains its rich cultural roots, gives high value to ancestors, and always creates strong ties between generations that continue to maintain and strengthen the integrity, unity and cultural diversity of a nation, such as the diverse culture of the Indonesian nation.

This act of preservation applies comprehensively in the life of the nation, because it not only secures the heritage for the present, but also for the future, and allows future generations to continue to appreciate and learn cultural values that implicitly classify, describing to the world the identity of ethnic, regional, and national identity.

The preservation of local wisdom and cultural heritage is highly sought because it plays an important role in maintaining the identity of a nation which is not only reflected in economic or

political aspects, but also from the uniqueness of culture and traditions inherited from generation to generation.

Local wisdom can be maintained in various ways, one of which is through communication between residents (Pande, 2023) through polite language according to its function, language that contains motivation and reinforcement for mutual progress, namely striving to preserve local wisdom as a cultural wealth that has value and meaning for life. Therefore, language has a very important role for human life and society, where language is not only used for communication in daily life, but also for carrying out and explaining all activities of human life or society including applicable customs and cultures.

Local wisdom as a cultural tradition that is owned and maintained by each region, such as the local wisdom of Lamaholot, has implications for learning Indonesian, where students actively develop positive attitudes and develop strong characters, including preserving various local wisdoms through writing, studies and various literary creativity.

Local wisdom is wisdom that is in contact with traditional culture which of course is not only cultural norms and values but concerns all elements of ideas that with the development of the times have implications for technology, science and aesthetics. All so-called local wisdom can be a source of developing writing creativity for students, students in an effort to preserve culture.

Local wisdom is the view of life of a society in a certain region which is a form of cultural wealth that must be maintained, especially by the younger generation to fight the current of globalization and the influence of foreign cultures that can dilute the love for their own cultural heritage. Local wisdom has a high value of life that is used as a guide for life. Local wisdom is formed as a cultural advantage of the local community and geographical conditions in a broad sense.

The role of local wisdom in life is very strong as a medium for instilling values and character, while the next generation is quickly influenced by outside cultures that erode identity. According to Wissang (2024), this local wisdom is a cultural wealth and knowledge that is unique to the community and becomes a local strength that must be possessed by the next generation, such as students who have high abilities, competencies and creativity in producing literary works, such as writing short stories. The same thing is explained by (Djumingin, et.al, 2021), Arianti (2021) and (Wardianto, 2021) that local wisdom is the thoughts or ideas of the local community which are used as a guideline for life that is instilled in humans from an early age.

Lamaholot local wisdom is diverse with unique characteristics that show the identity of the Lamaholot community. This local wisdom provides implications, benefits for learning Indonesian language and literature, such as the wisdom of gemoging or mutual cooperation, or the wisdom of the Tuno Wujo farming tradition which contributes to the values of cooperation, responsibility, honesty, helping each other in students or students who foster an attitude of enthusiasm and can take part in preserving culture.

The contribution of this value also has implications for the competence of students or college students in carrying out creative literary activities, such as writing short stories, poetry, literary essays, writing drama scripts, staging dramas with a background of existing local wisdom.

According to (Wissang, et.al, 2023), (Wissang, et.al, 2023) and (Lemba, et.al, 2023) and (Bebe, 2018) Lamaholot local wisdom is a living and maintained cultural tradition, such as traditions related to local ecological wisdom or farming wisdom called Tonu Wujo which is the complexity of the Lamaholot community culture.

The implications of Lamaholot local wisdom on learning Indonesian language and literature can contribute in addition to instilling cultural values, character formation and creativity development for students and students (Wissang, 2023a), (Pande, 2023). The values that are developed can be in the form of basic values based on culture that are agreed upon nationally, such as honesty, trustworthiness, togetherness, tolerance, responsibility, and caring for others to become strong values that must be embedded in students so that in the struggle against the influence of foreign culture that can damage the personality of the next generation.

In maintaining the noble values of the nation's cultural heritage, language and literature play an important role, especially in building the attraction of cultural tourism. Language and literature are an open window that allows people to see and can even bring visitors closer to the cultural richness of an area, such as the Lamaholot culture. Language allows visitors to communicate and understand local stories, traditions, and values. Meanwhile, literature is a tool or media that strengthens the appreciation of cultural uniqueness and wisdom through stories, poems, and other literary works that enrich the tourist experience.

Through language and literature with their respective roles, cultural tourism becomes more alluring and provides an immersive experience for tourists to experience the uniqueness of the culture of an area, such as the unique and interesting culture of lamaholot. Language and literature learning can also be designed to be more creative and innovative.

Maintaining the nobility of local wisdom seriously with a forum for learning Indonesian language and literature can provide more implications (Wissang, 2023b), (Wissang, 2024), where Lamaholot local wisdom can become local content with appropriately designed learning strategies or as language and literature teaching materials that support the development of language and literature learning, and local culture.

The preservation of local wisdom through language and literature has been highly successful and very inspiring. Efforts to preserve local wisdom in this way have been proven and have very extraordinary implications through the creation of local literary works, the writing of regional storybooks, and traditional literary festivals. These innovative measures have helped to strengthen an appreciation for local culture as well as encourage younger generations to stay connected to their cultural roots. This success is proof that language and literature are a strong and powerful link or bridge in inheriting and maintaining local wisdom for the future.

Subjects can be designed integratively to introduce local wisdom as well as provide a deep understanding of local cultural values. In addition, continue to promote public awareness of the importance of preserving cultural heritage through social activities, such as seminars, cultural festivals, and information campaigns, because this can be an important step. In addition, collaboration between the government, the community, educational institutions, and local communities is very important in maintaining and preserving local wisdom. Through these

concrete actions, we can provide significant and appropriate support for the preservation of local wisdom to preserve cultural wealth for future generations.

Indonesian language learning based on local wisdom is expected so that local culture can continue to exist among people in Indonesia. The introduction of local wisdom into Indonesian learning is expected to be a guide for students in resolving the attraction of the existence of Indonesian local culture as the next generation of the nation.

In addition, the influence of technology plays an important role in preserving local wisdom. Implications can occur through the provision of digital platforms, cultural heritage and local wisdom can be immortalized, disseminated, and maintained to remain relevant. Apps, websites, social media, and other technologies allow people to store and share stories, traditions, and cultural knowledge at large. Through technological advancements, information can be accessed by the younger generation more easily, making the preservation of local wisdom more affordable and can be inherited without space and time barriers. The function of local wisdom includes storing values that are beneficial to the community in accordance with the situation, conditions, abilities, and values that are lived in the community concerned.

Local wisdom will be sustainable if local wisdom is implemented in concrete daily life so that it is able to respond and respond to the changing currents of the times. Local wisdom must also be implemented in state policies, for example by implementing economic policies based on mutual cooperation and kinship as a form of our local wisdom. Or in the field of education with a local content curriculum. To achieve this, it is necessary to implement state ideology (namely Pancasila) in various state policies. Thus, local wisdom will effectively function as a weapon that is not just an heirloom, but one that equips its people in responding to and responding to the currents of the times.

Exploring and preserving various elements of local wisdom, traditions and local institutions, including norms and customs, culture can function effectively and be implemented in character education. Actually, culture is a learned pattern of behavior. Local wisdom when translated freely can be interpreted as good cultural values that exist in a society. Therefore, to know a local wisdom in an area, we must be able to understand the cultural values that exist in that area.

Local wisdom is a culture that develops in a community group that can come from various things. This culture grows into a habit and is formed as the identity of the community concerned, which is then always carried out until it is hereditary. Local wisdom found in each region is usually a special identity for the local area that can distinguish it from other regions. The values contained in local wisdom, both cultural and customary, are generally used as guidelines and guidelines for all thoughts and behaviors by the local indigenous people, such as moral values that always guide and teach good things according to rules and norms.

Local wisdom is a valuable heritage that reflects the culture and identity of a society. Local wisdom can be in the form of values, traditions, beliefs, and knowledge that have been passed down from generation to generation. Local wisdom plays an important role in maintaining the balance and sustainability of community life and language is an important part of local wisdom in every community. Language plays a role in maintaining and developing the culture and identity of

a society or community.

Local wisdom can be extracted from various sources that live in society that are passed down from generation to generation from their ancestors in the form of proverbs, songs, games, poems, wise words, and various other forms. Local wisdom is full of values that can be implemented in today's life that can strengthen the personality and character of society, as well as being a filter for cultural influences from outside.

The strong influence, implications and benefits of Lamaholot local wisdom in learning Indonesian language and literature, encourage researchers to conduct a study with the problem of how are the implications of Lamaholot local wisdom for learning Indonesian language and literature? This research problem will be answered through the research objective, namely to describe the implications of Lamaholot local wisdom for learning Indonesian language and literature.

### **THEORITICAL REVIEW**

The existence of language in society is studied through sociolinguistics, a discipline that views language as a means of communication between members of society with variations in language according to its social domain. As a means of communication, language has various functions, including as a tool for exchanging information, a tool for expressing ideas, a tool for maintaining the pride of the group, and for maintaining social relationships. Therefore, language is a social reality that lives and develops along with human development.

Language, expresses and reflects the local wisdom of a society. Through a series of symbols, series of words, and sentence structures, language not only delivers messages, but also reveals the cultural richness inherent in a nation. In daily interactions, the use of language also shows social norms, beliefs, and local customs that are inherited from ancestors.

Several previous studies relevant to this study, Sunaryo, Hari, Nurul Zuriah & Tuti Kusniarti (2017) found that the implementation of local wisdom adaptation model learning in Indonesian language and literature learning is based on the principles of creative, innovative, cooperative, democratic, and contextual learning, depending on local wisdom values that have flexible contextual meaning; as well as learning procedures with stages of orientation, exploration, creation and actualization, presentation, and evaluation.

Sociolinguistics examines the overall problem of language behavior as it relates to social life and is not only concerned with the use of language, but also with language attitudes. Therefore, language is not only seen as an individual phenomenon, but also as a social phenomenon where in the life of society, a person is no longer seen as an individual who is separate from others, but is already a member of his social group and of course always related to the local wisdom that unites individuals as a group of people. Local wisdom has strong values and meanings in people's lives.

The research conducted (Wissang, 2024) on "Lamaholot Local Wisdom in the Kuntum Keroko di Kaki Bukit Short Story Anthology." The research results show that there is local wisdom in Lamaholot, namely (1) local wisdom of farming, (2) local wisdom of ecology, (3) local wisdom of traditional marriage kawen gate, (4) local wisdom of family kakan dike-arin sare, (5) local wisdom of serving gewayan-gelekat, and (6) local religious wisdom.

Research (Maulida, et.al, 2024) on local wisdom values contained in the Barongan Art story in Kudus, with the following conclusions: (1) wisdom in discipline and skills; (2) peace and religious diversity; (3) respect for local culture; (4) maintaining the balance of nature; (5) responsiveness to change; (6) wise leadership.

Research (Muhammad, et.al, 2024). The results of this study are the cultural values contained in the mantras of garden, body and animal protection are found in the pattern of human relationships with God, with nature, with society, humans with humans, humans with themselves, which have been found in every excerpt of the lines of the mantra for garden, body and animal protection. While cultural values outside the utterance of the mantra for garden, body and animal protection, are found in the implementation and preservation of the mantra, are found in the habits of the community when carrying out daily routines in farming or gardening. Several previous studies above are relevant and are references for this study.

The theory used in this study is sociolinguistic theory where sociolinguistics is an interdisciplinary study that examines linguistic problems in relation to social, situational, and cultural aspects. Sociolinguistics continues to try to explain the ability of humans to use language rules appropriately and in a variety of situations. Sociolinguistics studies the relationship between language and society and focuses on language and its function in people's lives.

Sociolinguistics also concerns the individual because the elements that appear to involve the individual as a result of the individual's function as a social being. (Suwito, 2023), (Pande, 2023), (Wijana, 2021), (Suharyo & Nurhayati, 2021), (Chaer & Agustina 2010) explain that language and language use are not observed individually, but are always connected to activities in society. Sociolinguistics studies language in the socio-cultural context and the situation of its users.

In relation to activities in society, (Muhammad, et.al, 2024) explains that Indonesia's rich cultural diversity is a great and unique heritage from our ancestors that can foster a sense of solidarity between ethnic groups that exist in the country. The traditions of society that continue to build and preserve ancestral heritage coexist with the growth of regional culture. One form of ancestral heritage is regional literature, especially oral literature. Regional literature is literature that uses regional language media and reflects regional culture. Sociolinguistics in the view of (Suwito, 2023), (Pande, 2023), (Wissang, 2024) says that language is a tool for communication, in a broad sense. communication is a dynamic transaction process that mandates communicators to code their behavior, both verbal and nonverbal, to produce messages that are conveyed through certain channels of communication.

Thus, sociolinguistics is an interdisciplinary study that examines linguistic problems in relation to social, situational, and cultural aspects. When someone talks to others, in addition to language issues, attention must also be paid to the situation, circumstances, and habits of others in the context of people's lives with living and developing customs.

Sociolinguistics as a subset of linguistics deals with language as a social phenomenon and a cultural phenomenon. So it can be said that sociolinguistics is the study of language in its use (in operation). From the description above, it can be understood that there are three things that are



interrelated and affect each other in sociolinguistics, namely language, society, and the relationship between language and society.

Sociolinguistics is one of the disciplines that is very relevant to understand the relationship between language and society. Linguistic sociology plays a role in providing valuable insights in understanding the role of language in building people's identities and cultures and producing effective strategies in promoting linguistic and cultural diversity in the era of globalization.

Language in the sociolinguistic lens is not approached or seen as a language, as is done by structural/general linguistics, but is seen as a means of interaction in human society. Sociolinguistics will not be separated from the problem of the relationship between language and social activities/aspects. The sociolinguistic perspective that language is a means of communication expects public awareness that the use of language is a medium to emphasize the existence of a culture.

## **METHOD**

The type of research used in this study is a descriptive qualitative research type. Descriptive analysis is carried out by describing or describing the facts being analyzed. This method does not only describe but also provides adequate understanding and explanation using a qualitative approach..

This method is not only to decipher but also to provide understanding and explanation sufficiently by using a qualitative approach. Qualitative research methods are designed to collect, analyze, and understand qualitative data, namely data that is descriptive and not expressed in the form of numbers or numbers. This data typically describes a specific characteristic, nature, quality, or attribute of an object, phenomenon, or subject being studied.

Qualitative data is often obtained through methods such as interviews, observations, document studies, or group discussions. Qualitative research is research to examine and understand the attitudes, views, feelings and behavior of individuals or groups of people. The qualitative research approach uses more hypothetical verification logic (Moleong, 2021), (Sugiyono, 2014), (Margono, 2014).

The method to obtain data is observation, and interview. Data analysis in this study is carried out in three steps, namely, Data reduction where all data is analyzed, summarized, and then the main things are selected. Data analysis is a process that involves activities, namely processing raw data into meaningful information. Therefore, the data analysis process involves collecting, identifying data, and processing data that will become information so that it can find models or patterns, as well as relationships or relationships, and the right choices to help make decisions about the data described.

Data analysis aims to make the characteristics of the data easier to understand while providing solutions to certain problems, especially in the context of research. Some of the advantages of data analysis include improving efficiency, reducing risk, and identifying new opportunities.

At this stage, data presentation is done by making a descriptive summary based on the data owned and arranged systematically in the form of a narrative that explains the focus of

research on Lamaholot local wisdom and implications for learning Indonesian language and literature so that it is easy to understand.

With three main stages, namely data reduction, data presentation, and conclusion drawn, this model helps researchers manage complex data in a systematic and structured way. The use of this model not only increases the validity of the study, but also provides clearer and more relevant results. This research was conducted in the Indonesian Language and Literature Education study program, Larantuka Teacher Training and Technology Institute.

## **FINDINGS AND DISCUSSION**

The implications of Lamaholot local wisdom for learning Indonesian language and literature at the Larantuka Teacher Training and Technology Institute can be found in students' creativity in producing creative works based on Lamaholot local wisdom, such as collections of short stories, poems, drama scripts, drama performances, literary essay reviews, culture with literary discussion topics with noble values that can form an understanding to innovate and strengthen the character of the next generation, as explained by Wissang (2024), (Maulida, et.al, 2024), (Wissang, 2024), (Muhammad et.al, 2024), (Wissang, et.al, 2023), (Lemba, et.al, 2023), (Wissang, et.al, 2023), (Arianti, 2021), (Bebe, 2018) that through creative activities created in the school environment, campuses that raise local wisdom and implications for learning, it is created in students, Students continue to maintain and preserve the noble heritage for the survival of their community.

Several implications of Lamaholot local wisdom for learning Indonesian language and literature as an integrated learning (Wissang, 2023b) at the Larantuka Teacher Training and Technology Institute can be explained as follows.

1. Scientific papers in the form of studies on Lamaholot local wisdom in the form of scientific articles, theses produced. The results of these findings and studies provide implications and benefits of knowledge, development of scientific fields and references for further researchers. This implication is in line with the view (Gunawan et al., 2019) that local wisdom is rooted in local or traditional knowledge and management systems. Local wisdom is a collection of knowledge and ways of thinking that are rooted in the culture of a group of people, which is the result of observations over a long period of time.
2. Popular scientific papers in the form of articles in newspapers, magazines, both local and national, that review Lamaholot local wisdom. The implications and benefits of reviews of Lamaholot local wisdom provide insight, views on culture and cultural wealth owned by the Lamaholot community. These reviews also introduce the diversity of culture, customs of the Lamaholot community with the uniqueness and distinctiveness that characterize the community's identity. The connection between various aspects of life, such as history, religion, education, economy, tourism to collaborate becomes possible from these implications.
3. Written works in the form of scripts, such as drama scripts, short story collections with a Lamaholot cultural background. These creative works have implications for the growth of student creativity in writing subsequent scripts (Wissang, 2024) explains that literary works produced by authors can be used to express attitudes and human personalities collectively

in a particular society through the imaginative combination of individual writers or authors with the obsessions of their society. These creative works are based on Lamaholot local wisdom with an appeal that arouses readers or viewers. The appeal of literature lies in the elements of the literary work with the aspects raised.

4. Favorite drama stage works such as the Tonu Wujo drama. The implications of the drama stage give the impression that maintaining and preserving Lamaholot local wisdom is the obligation of the next generation. According to (Wissang, et.al, 2023), and (Lemba, et.al, 2023) and (Wissang, et.al, 2023) and (Bebe, 2018) that Lamaholot local wisdom from cultural traditions, such as traditions related to local ecological wisdom or farming wisdom called Tonu Wujo is a depiction of the complexity of Lamaholot cultural wisdom.

Creative works as implications of Lamaholot local wisdom on learning Indonesian language and literature instill noble values that are the foundation of life and the formation of student character, students as the next generation. The values of cooperation, honesty, responsibility, courage, religiosity, morals, social become strengths in building community life, national life. (Wissang, et.al, 2024) said that aspects found in literary works are usually related to issues of aesthetics, morality, psychology, religiosity, society and so on. Local wisdom expressed by authors in literary works describes the dimensions of a society's life, as a reality that occurs in everyday life, in relationships and struggles to build a life together.

The local cultural values depicted in literary works are the soul of local culture and are the basis of all forms of culture in the region, such as Lamaholot. For example, introducing folklore in the form of storytelling. Stories are one of the important means to maintain one's existence. Stories are not only used to understand the world and express ideas, ideas, and values, but also as an important means to convey and provide understanding to others, as well as to store and pass on these ideas and values from generation to generation.

Local wisdom is the attitude, view, and ability of a community in managing its spiritual and physical environment, which gives the community the resilience and the power to grow within the area in which the community is located.

Based on the findings and discussions above, the implications of Lamaholot local wisdom for learning Indonesian language and literature are as follows.

1. Making Lamaholot local wisdom as teaching materials taken from the cultural wealth in the Lamaholot area. Its usefulness is through establishing culture as a field of science that must be studied specifically where cultural learning is not combined with other fields of science or subjects. Through learning local wisdom, teachers or educators create learning strategies that spur students' enthusiasm and motivation in understanding the meaning of local wisdom, as a cultural embodiment. Teaching Lamaholot local wisdom using certain and specific methods to direct students, students can understand, find, transcribe culture, analyze, interpret, explain or describe and implement in everyday life. In this condition, space is created to learn local wisdom with direct practice and independent practice. Can be implemented through direct study tours to the location,

especially in locations that have a unique culture and need to be preserved.

2. Through local wisdom learning activities, teachers or educators can create learning strategies that encourage students' enthusiasm and motivation in understanding the meaning of local wisdom, as a manifestation of culture. Integration of learning can be implemented.
3. Through learning Lamaholot local wisdom, it is hoped that it can provide benefits for students, students to behave and act in accordance with the values and character of Lamaholot local wisdom, such as cooperation, honesty, responsibility, courage, religiosity, morals, social as the foundation of life. Also with the learning of local wisdom, it is hoped that it can give an impression and effect for students to behave and act in accordance with the character of local wisdom.
4. Through local wisdom learning activities, teachers or educators can create learning strategies that spur students' enthusiasm and motivation in understanding the meaning of local wisdom, as a cultural embodiment. Learning integration can be carried out. The development of teaching materials carried out by teachers is focused and according to the needs of students that can increase learning motivation, material understanding, and functional literacy skills. Teaching materials based on local wisdom can help students more easily understand cultural values and relate them to the context of daily life. Through learning local wisdom Lamaholot, it is hoped that it can provide benefits for students, students to behave and act in accordance with the values and characteristics of Lamaholot's local wisdom, such as cooperation, honesty, responsibility, courage, religious, moral, social as the foundation of life. In addition, learning local wisdom is expected to provide an impression and influence on the surrounding environment.

## CONCLUSION

Benefit through creativity and the noble values of local wisdom which can be concluded as follows:

1. Making Lamaholot local wisdom a teaching material taken from the cultural riches in the Lamaholot area.
2. Teaching Lamaholot local wisdom using certain and specific methods through direct practice to guide students, students can understand, discover, transcribe culture, analyze, interpret, explain or describe and implement it in everyday life.
3. Through Lamaholot local wisdom learning activities, teachers or educators can create learning strategies that further encourage student motivation, students as learners to understand, interpret and feel that they have cultural wisdom.
4. Through learning local wisdom, Lamaholot can provide benefits for students to maintain, uphold, defend, and live the values and characters of cooperation, honesty, responsibility, courage, religiosity, morals, and social as the foundation of life.

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