IJEAL (*International Journal of English and Applied Linguistics*)
Volume: 5 | Number 3 | December 2025 | E-ISSN: 2787-9482 | DOI: doi.org/ijeal.v5i3.7287

LOCAL WISDOM IN LANGUAGE LEARNING: THE ROLE OF TRANSLATED LANGSA FOLKLORE IN IMPROVING STUDENTS' ENGLISH COMPETENCE

Chairuddin[1], Amirul Mukminin[2] , Efendi Barus[3], Nuzwaty[4]
[1,3,4] Universitas Islam Sumatera Utara, Medan, Indonesia
[2]Universitas Negeri Jambi, Jambi, Indonesia
[1]Universitas Samudra, Langsa, Indonesia

chairyaceh57@gmail.com

Received: 13/11/2025
Accepted: 04/12/2025
Publication: 26/12/2025

Abstract
This study aims to analyze the effectiveness of using Langsa City folklore, translated from Indonesian into English, in enhancing children's English learning outcomes. The research background stems from students' low motivation and limited English proficiency, as well as the need for contextual and culturally relevant learning media. The study employed a quasi-experimental design involving two groups: the experimental group (n=30), which received instruction using translated folklore, and the control group (n=30), which followed conventional learning methods. Data were collected through pre- and post-tests of English competence, learning motivation questionnaires, and interviews with teachers and students. The findings indicate a significant improvement in the experimental group compared to the control group, both in English proficiency ($p < 0.001$) and learning motivation ($\Delta = +0.9$). Qualitative analysis revealed that students were more enthusiastic and engaged with the material due to its familiar cultural values. The main challenges included limited time and difficulty in translating certain cultural vocabulary directly. Overall, the study concludes that translated Langsa folklore is an effective medium to enhance students' learning outcomes and motivation in English language education. The implications emphasize the importance of developing local wisdom-based teaching materials to support foreign language learning in secondary schools.

Keywords: EFL students, English learning, folklore, local wisdom, translation

Introduction

English language learning in Indonesia, particularly at the elementary and junior high school levels, continues to face significant pedagogical and motivational challenges. Students frequently demonstrate low engagement, limited vocabulary, and difficulty relating to the learning materials used in class. Many of these materials are derived from Western contexts that do not reflect learners' sociocultural realities, which diminishes their sense of relevance and personal connection to the language (Lamb & Budiyanto, 2013). To address these challenges, educators and researchers have advocated for the integration of local wisdom-based approaches that situate language learning within familiar cultural contexts. This approach aims to enhance learners' comprehension and motivation by linking the target language with their lived experiences, values, and identities.

Recent scholarship highlights the potential of local cultural resources particularly folklore as pedagogical tools that bridge linguistic skills and moral education. Folklore, as a form of oral tradition, encapsulates the collective wisdom, beliefs, and moral codes of a

This is a Creative Commons License This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

community. Maulani et al., (2025) assert that Indonesian folktales play a pivotal role in shaping children's character by embedding moral lessons and social values in engaging narrative forms. Similarly, Rahman et al., (2022) found that exposure to folk and fairy tales enhances children's psychological well-being, empathy, and imagination, all of which are crucial for cognitive and emotional development. These findings imply that folklore can serve as a culturally grounded pedagogical medium that supports both linguistic and affective dimensions of learning.

In the field of English education, several studies have revealed that folklore-based instruction can enhance various aspects of language proficiency. Ilma (2020)found that folktales significantly improved students' listening comprehension, while Ke Lomi et al., (2024) demonstrated that storytelling using traditional short stories increased vocabulary acquisition among EFL learners. Likewise, Maftuna, (2023) observed that folklore enriches language instruction by providing authentic cultural contexts that engage learners emotionally and intellectually. Such approaches align with Vygotsky (1978) constructivist theory, which posits that meaningful learning occurs through socially and culturally mediated interaction. By contextualizing linguistic content within local narratives, learners can more easily construct meaning and retain new knowledge.

The integration of local wisdom-based materials has also been widely discussed in Indonesian education. Hidayat & Nur (2022) emphasized that contextualizing English instruction through local wisdom promotes intercultural awareness and allows students to negotiate meaning within familiar sociocultural frameworks. In a similar vein, Rifa'i (2019) argued that local wisdom integration transforms language classrooms into spaces for identity formation, enabling students to view English not as an external imposition but as a tool for expressing their cultural worldview. Pratama & Sumardi (2022) further demonstrated that contextual teaching using local content materials improved students' reading comprehension by providing meaningful connections between the text and their daily lives.

One practical way to implement this approach is through the translation of local folklore from the native language into English. Translation functions not only as a linguistic exercise but also as an intercultural practice that bridges local and global perspectives. According to Nur & Setiawan (2022), translation-based learning fosters language awareness and intercultural competence by encouraging students to analyze both semantic and cultural equivalence between languages. When students translate familiar stories into English, they engage cognitively with the target language while maintaining an emotional connection to their cultural roots a process that strengthens comprehension and retention.

In the context of Aceh Province, particularly in Langsa City, a rich repository of folklore reflecting values of peace, cooperation, and community wisdom offers valuable opportunities for educational innovation. Riyani et al., (2019) noted that the origin story of Langsa contains messages of peace and moral resilience that can be effectively utilized as educational media. Incorporating such folklore into English learning, especially in translated form, provides an avenue to promote language proficiency while reinforcing cultural identity. However, despite increasing recognition of the benefits of local wisdom-based learning, empirical evidence on the use of translated local folklore as instructional media in English classrooms remains scarce.

Therefore, this study seeks to examine the effectiveness of using translated Langsa folklore as an instructional medium for improving secondary students' English competence and learning motivation. Specifically, it investigates how translated folklore facilitates vocabulary acquisition, reading comprehension, and student engagement. Additionally, it explores teachers' and students' perceptions of this culturally responsive learning approach. By addressing these objectives, the research contributes to a growing body of literature that integrates linguistic development, translation pedagogy, and cultural education advancing the argument that English language learning in Indonesia can be both globally oriented and locally grounded.

Literature Review

Folklore has long been recognized as a vital medium for transmitting cultural heritage, moral lessons, and collective identity within a society. It functions as both an artistic and

This is a Creative Commons License This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

pedagogical tool that helps children internalize moral and social values while developing imagination and empathy. Maulani et al., (2025) found that Indonesian folktales play a significant role in shaping children's character by embedding ethical and cultural wisdom in accessible narrative forms. Similarly, Rahman et al., (2022) emphasized that exposure to folk and fairy tales positively influences children's psychological development and fosters emotional intelligence. These findings position folklore as more than a source of entertainment it is a meaningful educational medium that can bridge language learning and cultural formation.

In the field of English as a Foreign Language (EFL), researchers have increasingly recognized the pedagogical potential of folklore for promoting language skills, motivation, and cultural awareness. Folklore provides linguistically rich and contextually authentic input that can be easily adapted to students' local experiences. Ilma (2020) demonstrated that the use of folktales significantly enhanced students' listening comprehension, while Ke Lomi et al., (2024) confirmed that storytelling through traditional short stories contributed to vocabulary development and retention among EFL learners. In addition, Maftuna (2023) and Masikuri & Gimnastiar (2023) argued that folklore promotes learner engagement and inclusivity in multicultural classrooms, where it can serve as a shared cultural reference that stimulates both affective and cognitive involvement. These studies consistently highlight that folklore facilitates a natural link between language, culture, and emotion factors crucial to effective language acquisition.

The integration of local wisdom into English learning has also received increasing scholarly attention in Indonesia. According to Hidayat & Nur (2022), local wisdom-based materials help contextualize foreign language learning, allowing students to construct meaning through familiar sociocultural settings. Similarly, Rifa'i (2019) contended that contextualizing language instruction within local values strengthens learners' motivation and helps sustain their engagement with English learning. Pratama & Sumardi (2022) further demonstrated that contextual teaching using local content materials improved students' reading comprehension, as it encouraged them to associate linguistic knowledge with everyday realities. These approaches align with Vygotsky (1978) socio-constructivist theory, which asserts that learning occurs most effectively through meaningful social interaction and cultural context.

The integration of translation as a pedagogical method in language education offers another dimension to culturally grounded instruction. Translation encourages learners to actively process meaning, compare linguistic structures, and negotiate cultural nuances. Nur & Setiawan (2022) proposed that translation-based learning enhances intercultural awareness and language consciousness, as it requires students to understand not just words but also the cultural context behind them. When applied to folklore, translation enables learners to connect their native language with English while deepening appreciation for local traditions. This process strengthens both linguistic competence and intercultural understanding, key objectives of modern EFL pedagogy.

In the Indonesian context, local folklore such as that of Langsa City in Aceh embodies values of peace, cooperation, and local wisdom that can be effectively incorporated into English education. Riyani et al., (2019) highlighted how Langsa's origin story reflects peace education values that are applicable to classroom instruction. Incorporating translated Langsa folklore into English lessons therefore offers dual benefits: it fosters cultural pride and moral education while simultaneously improving English competence. This perspective is consistent with Lamb & Budiyanto (2013), who emphasized that contextual and identity-sensitive materials enhance learner motivation by reducing the psychological distance between students' cultural realities and the global language they are learning.

Taken together, previous research underscores that folklore-based and translation-oriented approaches rooted in local wisdom can significantly improve linguistic outcomes, cultural awareness, and learner motivation. However, empirical studies specifically examining the use of translated local folklore in Indonesian EFL contexts remain limited. Thus, the present research aims to fill this gap by analyzing the effectiveness of translated Langsa folklore in improving students' English competence and motivation, while also exploring teachers' and learners' perceptions of this culturally grounded instructional model.

This is a Creative Commons License This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

Volume: 5 | Number 3 | December 2025 | E-ISSN: 2787-9482 | DOI: doi.org/ijeal.v5i3.7287

Research Method

This study employed a quasi-experimental design involving an experimental and a control group from secondary schools in Langsa City, Aceh Province. The research combined quantitative and qualitative methods to provide a comprehensive understanding of the impact of translated folklore on students' English learning outcomes. Quantitative data were obtained from pre- and post-tests that measured students' vocabulary and reading comprehension, while qualitative data were collected through semi-structured interviews with teachers and students, as well as classroom observations and documentation.

The population consisted of seventh grade students aged approximately 12 to 13 years enrolled in public secondary and Islamic schools (madrasah) in Langsa. Two schools with comparable characteristics were selected purposively: one as the experimental group (n=30) and the other as the control group (n=30). The experimental group received instruction using translated Langsa folklore as the main teaching material, while the control group followed conventional English lessons without folklore integration. Both English teachers and homeroom teachers participated in interviews to share their insights and experiences regarding the implementation of translated folklore in English classrooms.

The research instruments included an English proficiency test consisting of vocabulary and reading comprehension components, administered as both pre-test and post-test. In addition, a learning motivation questionnaire was distributed to assess changes in students' enthusiasm and engagement toward English learning. Semi-structured interviews were conducted with selected teachers and students to gather qualitative perspectives on the benefits, challenges, and cultural relevance of the folklore-based learning process. Classroom observations and documentation further supported data triangulation.

The intervention procedure lasted four weeks, consisting of eight instructional sessions. Prior to the intervention, both groups completed pre-tests and motivation questionnaires. The experimental group was then introduced to English lessons using translated Langsa folklore. The sessions involved reading and discussing the stories, jointly translating key sentences, identifying vocabulary patterns, and answering comprehension questions in English. Meanwhile, the control group followed standard textbook-based instruction without exposure to local folklore. After the intervention, both groups completed the post-tests and motivation questionnaires. Teacher and student interviews, along with classroom observations, were conducted to capture in-depth perceptions and classroom dynamics.

For data analysis, both descriptive and inferential statistical methods were employed. The data were first tested for normality and homogeneity to ensure validity. Independent sample t-tests were used to compare post-test results between the experimental and control groups, while paired sample t-tests (or Wilcoxon tests for non-parametric data) were applied to assess within-group improvement. Qualitative data were analyzed thematically to identify recurring patterns regarding the effectiveness, challenges, and cultural relevance of using translated folklore in English learning. The integration of quantitative and qualitative findings allowed for a more nuanced interpretation of how local wisdom-based media contribute to enhancing students' linguistic competence and motivation.

Results and Discussion

The results of this study are presented in two major sections: quantitative findings derived from English proficiency and motivation tests, and qualitative insights obtained through interviews and classroom observations. Together, these findings provide a comprehensive view of the impact of translated Langsa folklore on students' English learning outcomes and motivation.

4.1 Quantitative Results

Before the intervention, both the experimental and control groups exhibited comparable characteristics in terms of age, gender composition, and baseline English proficiency. Table 1 shows the demographic and pre-test profiles of both groups.

This is a Creative Commons License This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

Volume: 5 | Number 3 | December 2025 | E-ISSN: 2787-9482 | DOI: doi.org/ijeal.v5i3.7287

Table 1. Characteristics of Participants

Group	n	Mean Age	Male/Female	Pre-test Mean	Motivation Mean
Experimental	30	11.8	16/14	45.3	3.2
Control	30	11.9	15/15	44.8	3.1

As seen in Table 1, both groups started with similar average pre-test scores (45.3 vs. 44.8) and motivation levels (3.2 vs. 3.1), indicating equivalent initial conditions. After the four-week intervention, a substantial improvement was observed in the experimental group compared to the control group. The mean English test score in the experimental group increased from 45.3 to 62.7, while the control group rose modestly from 44.8 to 50.5. The independent sample t-test revealed a significant difference between the two groups ($p < 0.001$).

Table 2. English Proficiency Test

Group	Pre-test	Post-test	Gain	t-value	p-value
Experimental	45.3	62.7	+17.4	6.52	< 0.001
Control	44.8	50.5	+5.7	2.14	0.038

These results indicate that the use of translated Langsa folklore substantially enhanced students' English performance compared to conventional instruction. The improvement of +17.4 points in the experimental group demonstrates that contextual, culture-based materials provide more meaningful language exposure than standard textbook learning.

Below is a visual comparison of students' English achievement before and after the intervention.

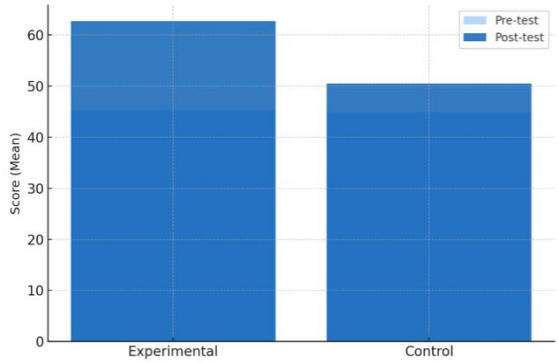


Figure 1. Comparison of English Test Scores (Pre-test and Post-test)

The bar chart above illustrates that students in the experimental group achieved a markedly higher post-test mean score than those in the control group, confirming that translated folklore-based learning contributed substantially to language improvement.

4.2 Learning Motivation

Changes in students' motivation levels further support the effectiveness of the intervention. The experimental group's motivation mean increased from 3.2 to 4.1, while the control group's motivation only rose from 3.1 to 3.4.

Table 3. English Learning Motivation Scores

Group	**Motivation Pre-test**	**Motivation Post-test**	**Δ Motivation**
Experimental	3.2	4.1	+0.9
Control	3.1	3.4	+0.3

This is a Creative Commons License This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

Volume: 5 | Number 3 | December 2025 | E-ISSN: 2787-9482 | DOI: doi.org/ijeal.v5i3.7287

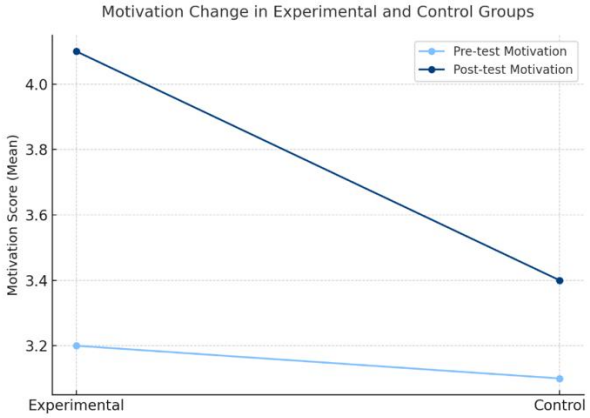


Figure 2. Motivation Change in Experimental and Control Groups

The line graph above clearly illustrates that the experimental group's motivation improved significantly more than that of the control group, confirming that culturally relevant and context-based materials stimulate greater enthusiasm for learning English.

Qualitative findings supported the quantitative results. Teachers and students in the experimental group reported increased enthusiasm, engagement, and participation during English learning sessions using translated Langsa folklore. Students expressed that translating familiar stories into English made the learning process more enjoyable and easier to understand. Teachers observed that students were more responsive, especially during group discussions and translation activities. However, they also mentioned challenges such as time limitations and difficulty translating culturally specific terms or idioms.

2. Discussion

The results of this study provide compelling evidence that using translated Langsa folklore as instructional media significantly improves both English proficiency and learning motivation among secondary school students. These findings align with previous research emphasizing the pedagogical importance of culturally contextualized instruction in EFL settings (Hidayat & Nur, 2022; Pratama & Sumardi, 2022).

The substantial increase in test scores and motivation in the experimental group can be explained through Vygotsky's (1978) socio-constructivist theory, which asserts that learners acquire knowledge more effectively when they can connect new concepts to familiar cultural contexts through social interaction. In this study, the translation of local folklore created such a context by integrating students' prior cultural knowledge with English language input. This connection made learning more meaningful and promoted better retention of vocabulary and comprehension, echoing the conclusions of Ke Lomi et al., (2024) regarding the benefits of traditional storytelling for vocabulary development.

From a linguistic perspective, the translation process encouraged metalinguistic awareness by allowing learners to compare grammatical and semantic structures between Bahasa Indonesia and English. Nur & Setiawan (2022) highlight that translation-based learning deepens linguistic consciousness and intercultural competence by requiring learners to negotiate meaning across cultural boundaries. In this research, students were not passive recipients of information they became active meaning-makers who analyzed language choices and adapted expressions according to cultural equivalence.

Motivation also played a central role in the success of this instructional approach. The significant increase in motivation scores (+0.9) among the experimental group supports findings by Maftuna (2023) and Masikuri & Gimnastiar (2023) who reported that folklore-based lessons foster intrinsic motivation through emotional engagement and cultural resonance. When students encounter familiar narratives, learning becomes not only intellectually stimulating but also personally relevant. This emotional connection transforms English from a distant academic subject into a living medium for expressing one's cultural identity.

Culturally, the findings affirm the argument that local wisdom-based learning enhances

This is a Creative Commons License This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

both language acquisition and character formation. Maulani et al., (2025) assert that folktales serve as effective tools for moral education, while Rifa'i (2019) emphasizes their role in reinforcing identity and cultural pride. By engaging with the stories of Langsa rich in messages of peace, harmony, and community values students internalized not only linguistic forms but also ethical and cultural lessons. This dual benefit aligns with the peace education potential identified by Riyani et al., (2019) in their study of Langsa's folklore.

However, challenges reported by teachers, such as limited instructional time and difficulties translating culturally embedded vocabulary, indicate the need for further pedagogical support. These findings mirror Nur & Setiawan (2022) observation that intercultural translation requires adaptive strategies rather than direct equivalence. Teachers may benefit from targeted professional development in translation pedagogy and culturally responsive teaching methods to maximize the impact of local wisdom-based materials.

In broader terms, the study supports the notion proposed by Hidayat & Nur (2022) that integrating local wisdom within English language learning promotes intercultural awareness while maintaining learners' cultural identity. It also echoes Lamb & Budiyanto (2013) argument that contextualized materials reduce psychological barriers and foster motivation in EFL contexts. By translating their own cultural stories into English, students simultaneously developed global communication skills and reaffirmed their local identity a balance that reflects the essence of culturally sustainable language education.

In summary, the findings validate that the integration of translated Langsa folklore provides a powerful model for English language learning in Indonesia. It bridges the gap between local identity and global competence, demonstrating that effective English instruction does not require abandoning cultural roots but rather transforming them into dynamic learning resources. The success of this approach highlights the need for further exploration of local wisdom-based and translation-integrated pedagogy as a means of achieving both linguistic excellence and cultural preservation in Indonesian education.

Conclusion

The present study concludes that the use of translated Langsa folklore as instructional media in English language learning is highly effective in improving both students' linguistic competence and motivation. Quantitative data revealed a significant increase in English proficiency and motivation among students in the experimental group compared to those in the control group. This improvement demonstrates that contextualized, culturally relevant, and translation-based materials provide more meaningful input and promote active learning. Qualitative findings further support these results, showing that students were more enthusiastic, engaged, and confident when learning through stories familiar to their cultural background. Teachers also observed that translated folklore created a more interactive and enjoyable classroom atmosphere, although challenges related to time constraints and cultural vocabulary translation were noted.

Pedagogically, this research underscores the importance of integrating local wisdom and translation-based pedagogy into EFL instruction in Indonesia. By combining local folklore with English translation activities, teachers can create learning environments that foster linguistic awareness, cultural appreciation, and character development simultaneously. The approach also supports the socio-constructivist principles proposed by Vygotsky (1978), where learning occurs through meaningful interaction and connection to one's social context. This study confirms that cultural familiarity enhances students' engagement and retention of new language concepts, validating the pedagogical value of local content as emphasized by Hidayat and Nur (2022) and Rifa'i (2019).

In practical terms, schools especially in culturally rich regions such as Langsa should consider developing bilingual folklore-based teaching materials for English instruction. These resources can be adapted into reading texts, translation exercises, role plays, and digital storytelling formats. English teachers should receive professional training on how to facilitate translation activities effectively, ensuring cultural nuances are accurately conveyed while maintaining linguistic integrity. Curriculum designers and education policymakers are

This is a Creative Commons License This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

encouraged to integrate local wisdom as a core element of contextual English education, supporting both national identity and global competence.

Moreover, the use of folklore as an intercultural learning bridge aligns with Indonesia's educational vision to develop learners who are globally literate yet rooted in their local culture. This approach cultivates empathy, moral reasoning, and intercultural understanding values that are vital in a multicultural society. As noted by Maulani et al., (2025) and Masikuri & Gimnastiar (2023), folklore-based pedagogy enriches not only language learning but also social-emotional intelligence and ethical formation. Therefore, incorporating translated folklore into English learning contributes to holistic education that unites linguistic, cognitive, and moral development.

However, certain limitations of this study must be acknowledged. The sample size was relatively small (n = 60), and the duration of the intervention was limited to four weeks. These factors may affect the generalizability of the findings. Future research should therefore extend the implementation period, include larger and more diverse samples, and employ mixed or longitudinal designs to capture long-term effects. Additionally, the integration of digital media such as animated storytelling, online translation tools, or interactive e-folktales could be explored to enhance student engagement and scalability.

In conclusion, translated Langsa folklore represents a powerful pedagogical model for English language learning in Indonesia one that connects global communication with local identity. It bridges linguistic and cultural boundaries, enriching the classroom with stories that resonate with students' heritage while expanding their linguistic horizons. The findings reaffirm that education rooted in local wisdom is not a limitation to globalization but a foundation for meaningful, inclusive, and sustainable language learning.

References

Hidayat, A., & Nur, L. (2022). Local wisdom-based materials in English education: Contextualizing language learning in Indonesian schools. *Indonesian Journal of Applied Linguistics*, *12*(3), 541–553. https://doi.org/10.17509/ijal.v12i3.43211

Ilma, T. (2020). Examining the effectiveness of folktales in enhancing students' listening comprehension. *Journal of Language Learning and Research*, *3*(1), 30–39. https://doi.org/10.22236/jollar.v3i1.5379

Ke Lomi, A. N., Aleksius, M., & Sahan, M. Y. (2024). Folklore storytelling: A study into the effectiveness of traditional short stories for vocabulary development in EFL learners. *Register Journal*, *17*(2), 279–300. https://doi.org/10.18326/rgt.v17i2.279-300

Lamb, M., & Budiyanto. (2013). *Cultural challenges, identity and motivation in state school EFL BT - International Perspectives on Motivation* (E. Ushioda, Ed.; pp. 18–36). Palgrave Macmillan. https://doi.org/10.1057/9781137000873_2

Maftuna, H. (2023). The role of folklore in language teaching and learning process. *Academicia Globe: Inderscience Research*, *4*(1), 82–85. https://doi.org/10.17605/OSF.IO/MTGRW

Masikuri, E. S., & Gimnastiar, M. (2023). Folklore as a pedagogical tool for EFL students in multicultural classrooms. *Lingua Cultura*, *17*(2), 115–126. https://doi.org/10.21512/lc.v17i2.8584

Maulani, S., Faridah, F., Putri, P., & Ardiansyah, D. (2025). Peran cerita rakyat dalam membentuk karakter anak. *Indo-MathEdu Intellectuals Journal*, *6*(1), 394–400. https://doi.org/10.54373/imeij.v6i1.2495

Nur, R., & Setiawan, D. (2022). Translation-based learning for intercultural awareness in EFL classrooms. *Studies in English Language and Education*, *9*(2), 318–332. https://doi.org/10.24815/siele.v9i2.26012

Pratama, A., & Sumardi, M. S. (2022). Contextual teaching and learning using local content material on students' reading comprehension at a junior high school in Indonesia. *SALEE: Study of Applied Linguistics and English Education*, *3*(2), 184–194. https://doi.org/10.35961/salee.v3i2.494

This is a Creative Commons License This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

Rahman, Z. T., Lal, R., & Ratna, R. (2022). An analytical study on the significance of folk and fairytales on the psychology of young children. *International Journal of Early Childhood Special Education*, *14*(5). https://doi.org/10.9756/INTJECSE/V14I5.810

Rifa'i, A. M. (2019). Integrating local wisdom in language learning. *Jurnal Al-Mabsuth*, *13*(1), 15–25. https://doi.org/10.56997/almabsut.v13i1.334

Riyani, M., Ramazan, R., Habsari, N. T., & Nafisah, D. (2019). Pemanfaatan folklor asal usul Kota Langsa sebagai media pendidikan perdamaian. *Prosiding Seminar Nasional Peningkatan Mutu Pendidikan*, *1*(1). https://semnasfkipunsam.id/index.php/semnas2019/article/view/7

Vygotsky, L. S. (1978). Mind and Society: The Development of Higher Psychological Processes. In *Harvard University Press*.

This is a Creative Commons License This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License