



Program Studi

**Bahasa dan
Kebudayaan Inggris (S1)**

Fakultas Keguruan dan Ilmu Pendidikan
UNIVERSITAS TOMPOTIKA LUWUK

PENELITIAN DPRPS DAN MAHASISWA

*Exploring the Potential of Local Literature of
Banggai Coastal Culture as Reading
Materials to Increase Students' Cultural and
Critical Awareness*

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LEMBARAN PENGESAHAN PENELITIAN

Judul Penelitian : Exploring the Potential of Local Literature of
Banggai Coastal Culture as Reading Materials to
Increase Students' Cultural Awareness

Ketua Penelitian

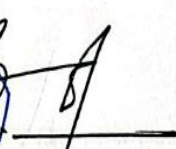
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Exploring the Potential of Local Literature of Banggai Coastal Culture as Reading Materials to Increase Students' Cultural and Critical Awareness

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Abstract

This study aimed to find out what local literature of Banggai coastal culture is appropriate as reading materials for junior high school students to increase their cultural and critical awareness. This study employed content analysis. The data sources were two books about Banggai folktales written in English. The data were collected by applying note-taking techniques. The instruments used to gather the data included the researchers as the primary data collectors and analysts, a rubric of analytical constructs as a guide for collecting relevant data, and datasheets as the media for recording the data. The data, then, were analyzed both quantitatively and qualitatively. Inter-coder agreement (peer debriefing) was used to maintain the trustworthiness of the study. This study found that...

Insert an abstract of 85-250 words, giving a brief account of the most relevant aspects of the paper. The abstract of the research paper should contain the purposes, methodology, and findings of the study.

Keywords: Banggai coastal culture, critical awareness, cultural awareness, local literature, reading materials

1. Introduction

Local literature is beneficial to be integrated into English language teaching materials. It is found that integrating local literature can increase students' cultural awareness, self-confidence, motivation, and engagement while also enhancing their English skills, including vocabulary mastery, reading

comprehension, speaking, writing, communication, and even critical thinking (Amelia & Hikmawati, 2019; Miqawati et al., 2024; Yohanis Romrome & Teda Ena, 2022). In other words, the use of local literature promises various advantages not only for students' language skills, but also their cultural awareness and thinking skills, as well as their soft skills.

Among the various forms of local literature, folklore is an effective medium for incorporating cultural values into English learning. In this context, "folklore" is understood as a collection of stories, beliefs, and traditions that are collectively passed down within a community. One of its main elements is "folktales," which are narrative stories that represent the experiences and perspectives of society. This research especially highlights these narrative texts, using Banggai folklore as the primary source. Furthermore, folklore can be used as an alternative material to increase both students' cultural and critical awareness. It has been shown to raise students' intercultural awareness through comparisons of values, symbols, and norms across cultures (Hidayah & Ali, 2023). It is also proven that using folklore can encourage cultural accuracy and the appropriate use of local terms in narratives (Gurning & Tarigan, 2025). Hence, it can also be used to foster both cultural reflection and moral awareness that lead students to critically evaluate cultural messages while internalising ethical lessons (Istiqomah, Oktarini, & Laeli, 2025). Enhancing students' cultural and critical awareness is also aligned with the 2003 Education Act, which states that education is intended to develop students' personality and intellectuality, and is implemented by upholding cultural values.

Moreover, the use of local folktales is very important to make sure that the materials used in the classrooms are strongly relevant to both teachers' and students' everyday lives. However, it can be seen that the recently published English textbooks for grade 8 in Kurikulum Merdeka (Damayanti, et al., 2022) and grade 9 in Kurikulum 13 (Wachidah, Gunawan & Diyantari, 2018) provided by the government for junior high school levels only include folktales from Java and Sumatra. There are Sangkuriang from West Java, Timun Mas from Central Java, Bawang Merah dan Bawang Putih from Riau, and Si Kancil, which is well known from Palembang and Java islands. A folktale from Denmark is also included, entitled The Ugly Duckling. There is no folktale from Sulawesi included.

The fact that the English textbooks are used as the main learning sources in the classroom, provided by the government and used nationally, becomes a rational argument to understand why the textbooks cannot cover all the local literature from all regions of Indonesia. Therefore, using texts containing local literature of Banggai coastal culture has the potential to be used as an alternative reading material for junior high schools in the Banggai region. This study is intended to fill that gap. This study, then, addresses one main research question: what local literature of Banggai coastal culture is appropriate as reading materials

for junior high school students to increase their cultural and critical awareness? The research question is divided into some sub-research questions as follows:

1. What Banggai folktales contain Banggai coastal culture?
2. Are the texts readable for junior high school students?
3. How potential are the texts to increase students' cultural awareness?
4. How potential are the texts to increase students' critical awareness?

2. Literature Review

2.1 Local Literature as English Reading Materials

Local literature has been used as English reading materials in EFL settings for its meaningful advantages for language learning, identity development, and intercultural understanding. Folklore, as a type of authentic material, is recognized as an effective tool for ESL/EFL learners to better understand the language (Merjeme, 2017). To be more effective, folklore should be integrated into reading stages so that students understand both the content and language aspects.

Structured activities significantly enhance the effectiveness of reading comprehension approaches by systematically guiding students through three crucial stages: pre-reading, during-reading, and post-reading stages. In the pre-reading stage, students are encouraged to activate their prior knowledge and build motivation before engaging with the text (Ajideh, 2024). Next, the during-reading stage emphasizes the use of reading strategies, such as skimming and scanning, to help students grasp information while simultaneously monitoring their understanding (Güzel, 2021). In the final stage, post-reading, serves to deepen understanding through more critical analysis. Group discussions in this phase have proven effective in fostering critical thinking skills while also strengthening students' retention of the material (Safitri, 2023; Ajideh, 2024).

Folklore, in addition to its linguistic benefits, is also an effective teaching tool for conveying cultural values and moral principles. It serves to provide entertainment, legitimize culture, and maintain compliance with accepted behaviors (Bascom, 1965), acting as a cultural reference that builds morality and depicts the complexities of human interaction within the community (Havelock, 1986; Finnegan, 2012). Folktales greatly inspire students because they contain a wealth of moral and cultural aspects (Amirullah, 2021), which support values such as religion, nationalism, and cooperation between individuals (Sulistyorini, Aini, & Putri, 2022). Moreover, comparing folktales from various cultures can help students improve their understanding of intercultural interactions (Hidayah & Ali, 2023).

Concrete examples of Banggai folklore, such as various stories within Banunut (Samatan et al., 2024) and the Baleele advice songs (Samatan et al., 2023), demonstrate how these stories are rich in life lessons and cultural heritage. These life lessons encompass the importance of environmental conservation,

sustainable resource management, and collective social responsibility, while cultural heritage is reflected in the preservation of unique rituals, traditional ecological knowledge, and customary laws, as seen in the Molabot Tumpe tradition (Syahirah & Sriyati, 2024). Furthermore, by integrating local folklore into reading materials, educators can effectively enhance not only language comprehension but also critical thinking, creativity, and a stronger sense of cultural identity (Safitri, 2023).

2.2 Banggai Coastal Culture

The coastal culture of Banggai emerged from close interaction between the community, the sea, and the surrounding environment. This maritime identity is expressed through values, traditions, and folklore passed down across generations. The philosophy of life of the Banggai people is reflected in traditional expressions such as *Potil Ko Mangampalan Sapi Kinendeke Ko Tuboan* found in Bakalan Village, which emphasizes hard work as the foundation of a prosperous life (Palippui, 2015).

One of the fundamental values that characterizes Banggai culture is *gotong royong* (mutual cooperation). More than a form of collective work, it functions as a social norm and cultural mechanism that regulates community life (Rawis, 2011). In daily practices, this value is manifested through *monsu'u* (mutual assistance in house construction), *mosaut* (cooperation in agriculture), and *memboka* (cooperation in fishing). These practices illustrate how the maritime way of life depends on solidarity and shared responsibility.

The spirit of cooperation also extends into ceremonial traditions such as *Montulungi* or *Montolutusan*, which emphasize voluntarism, togetherness, and social solidarity (Nurvitasari, 2021). Similar traditions exist in the neighboring Balantak community, such as *Poo Tulungi*, which plays an important role in sustaining harmony and collective resilience through cooperation in farming, building houses, and communal celebrations (Mua, 2025). Despite the influence of modernization, these traditions continue to preserve the communal spirit of coastal societies.

Thus, the Banggai coastal culture can be understood as a maritime identity rooted in folklore, collective work, and the values of solidarity, kinship, and mutual respect. These cultural principles not only help the community adapt to socio-economic change but also serve as a source of social resilience and heritage that must be preserved.

2.3 Cultural Awareness

Cultural awareness is an important element in English language learning because it plays a role not only in improving communication skills but also in shaping students' values, attitudes, and intercultural sensitivity. In the context of EFL, this role is becoming increasingly significant because language and culture are inseparable; students need cultural competence to interact effectively (Al-

Obaydi, 2019). Cultural awareness encompasses understanding one's own cultural influences, recognizing the cultural behaviors of others, and the ability to articulate personal perspectives (Tomalin & Stempleski in Shemshadsara, 2012). Its development occurs in stages, starting from the recognition of cultural equality to a positive attitude toward cross-cultural relationships (Tomlinson in Shemshadsara, 2012).

Without cultural awareness, learning a foreign language can hinder communication skills and negatively impact students' personality development (Altay, 2005). Therefore, cultural awareness becomes a fundamental need in language education. In English language learning, this allows students to understand the cultural meanings inherent in the language while strengthening cross-cultural communication skills (Xu, 2025). Additionally, cultural awareness fosters self-awareness and flexibility in dealing with diversity (Oikawa et al., 2022).

As a competency that involves knowledge, attitudes, and skills in intercultural interaction, cultural awareness not only helps students understand the values within their community but also makes them more open to other cultures. Through engagement with local literature, such as folklore from Banggai, cultural awareness not only strengthens language skills but also fosters appreciation for local identity, builds tolerance, and prepares students to communicate effectively on a global level. It is because literary works serve as an effective medium for fostering cultural awareness, as they present reality from various perspectives (Wąskiewicz-Firlej, 2012).

2.4 Critical Literacy as a Tool for Developing Critical Awareness

Critical literacy is close to a reading activity. As Anderson & Irvine (1993) argue, critical literacy is to learn how to read as a process to become aware of experiences that are historically constructed in a specific connection of particular power. In other words, it focuses more on acknowledging whose voice is heard or silenced and how the structure of the language represents power (Yoon, 2016). Its purposes are to encounter these imbalanced power relations (Anderson & Irvine, 1993); to comprehend the authority of language (Soares & Wood, 2010; Janks, 2000) and to analyze, critique, and transform the norms, rule systems, and social practices in institutions and in everyday life (Luke, 2004).

To put the concept of critical literacy into practice, Lewison, Flint, and Van Sluys (2002) proposed four dimensions of critical literacy that help teachers to organize what their students should go through in the teaching and learning process. Furthermore, the dimensions are the results of synthesizing existing literature of critical literacy theories in the last 30 years. The first dimension is disrupting the commonplace. It means that critical literacy is understood as perceiving routines into new points of view (Lewison et al., 2002). Here, language and any other sign systems are used to identify perception modes, particularly the implicit one, and to think through novel borders to comprehend experiences.

Through this dimension, critical literacy is the way to problematize every field of study, to understand our existing knowledge as the product of history, to embrace popular culture and media as a part of everyday life, to analyze how media construct people, and to analyze how language shapes identity, constructs discourses of culture, disrupts or supports the status quo (Luke, 2000; Fairclough as cited in Lewison et al., 2002; Shor, 1999; Vasquez, 2000).

Therefore, at this stage, the students will be invited to problematize and interrogate texts by asking questions such as “How is this text trying to position me?” and by examining how texts profile identity, create cultural discourse, and support or interrupt the existing state of affairs (Gee, 2008; Vasquez, 2000). In other words, the students should develop their abilities in problematizing and interrogating texts that are usually perceived as unproblematic. Through those activities, both the students and the teachers work together to reveal how texts construct their identities, cultures, and worlds powerfully and ideologically (Luke, 2000). It is because the routines that are commonly perceived as not important in everyday life are everywhere and seem unproblematic. However, it is important to notice that knowing how that kind of text takes positions to see “what our society values, assumes, privileges, excludes” (Janks et al., 2014, p. 120). It is to help understand better what our society looks like before doing further analysis, interrogation, and problematizing what is usually perceived as normal in our daily lives.

The second dimension is interrogating multiple viewpoints. It means that the students are asked to see experiences and texts from their own perspectives and others (Lewison et al., 2002). Through this dimension, the students will be engaged in the activities that can open their minds and hearts towards their own and others’ perspectives. Thus, this dimension focuses on questions like “whose voices are missing and whose are heard?” (Harste et al., 2000). The teachers will help the students reflect and interrogate texts through multiple perspectives, focus on the marginalized voices, examine the dominant voices, and create visibility of making differences. In this case, there will be no tidy conclusion towards any texts, as what usually the case with the heritage of conventional schools.

The third dimension focuses on sociopolitical issues. Within this dimension, the students are invited to go beyond their personal life, to go further towards sociopolitical systems where we live, to challenge the status quo by analyzing the connection between power and language, and to be literate when they are engaged in political issues they found in their daily life (Comber, 2001). Through this dimension, the students will step out and see how actions, responses, and perceptions are shaped by sociopolitical systems and power.

The fourth dimension is taking action and promoting social justice, which is the expansion of the understanding and perspectives from the previous three dimensions above. To take an action and promote social justice, the students should have skills in reflecting and acting towards the world as a means of

transformation, questioning practices and injustice, analyzing how language is used to sustain authority, and redefining cultural borders (Lewison et al., 2002). Here, the students will do more complex activities. They will get engaged in reflecting and acting towards their environment as a means for transformation, using the language to examine power to enhance their life and to question injustice, examining how language is used to sustain the domination and how the opposite groups get access towards the dominant groups without devaluating their culture, and how the prevailing discourses can be changed by the social actions, and redefining and challenging students to cross the borders of cultures to create borders using diverse of cultural sources (Comber, 2001; Freire, 2000; Giroux as cited in Lewison, et al., 2002; Janks, 2000). This dimension would be the last one and it is also usually perceived that critical literacy cannot be separated by social actions.

2.4.4 The Appropriate Texts and Activities

The appropriate texts and activities to increase students' critical awareness are those ones can stimulate students' critical stances and engage them on questioning and problematizing what is perceived as something normal in everyday life. Thus, the most appropriate texts should be the ones containing controversial issues. Being controversial here means that the issues should carry personal, social, and political impacts, provoke feelings, and cope with questions of beliefs or values (Oxfam Education, 2006). Texts containing controversial issues should be chosen by considering their relevance to students' everyday life. Thus, the students will find the materials discussed are meaningful. Hopefully, it could increase their motivation to get engaged actively through the discussion of the chosen issues.

The main characteristic of learning activities for critical literacy is critical and dialogical. It is because dialogical activities are simple but powerful in delivering the moral ideal of critical literacy, and it would also include critique as a tool to reach understanding (Endres, 2001). This would give more space for both students and teachers to do critical reflection on the issues. Therefore, some scholars propose several critical questions (see Rice as cited in Huang, 2011; Luke, 2011; Janks, 2012) to guide the learning process. It is to guide and stimulate students to seek what they should focus on, and also to give opportunities for them to offer their critical opinions. Thus, critical literacy seems to give more attention to critical reading and writing activities. It is because those types of activities "always involve perception and interpretation" (Freire & Macedo, 2005, p. 24).

Through such activities, the students' critical awareness is developed. It is to say that critical literacy activities contribute to their critical awareness such as improvement of critical thinking ability (Izadinia & Abednia, 2010), showing, revealing and developing a critical stance (Shin & Crookes, 2005; Kuo, 2014; Suarcaya & Prasasti, 2017), acknowledging multiple perspectives (Huang, 2011; Kuo, 2014), actively voicing their opinions and bringing meaning towards texts

by deconstructing and/ deconstructing the texts (Park, 2011; Suarcaya & Prasasti, 2017), uncovering hidden messages (Huang, 2011) and helping them re-examine their familiar world (Kuo, 2014). Critical literacy could also enhance the students' speaking, writing (Izadinia & Abednia, 2010), and reading comprehension (Huang, 2011). In other words, critical literacy through critical and dialogical activities could help the students raise their awareness of multiple perspectives towards an issue, it would help them to develop their ability to reflect, to evaluate, and to critique the information they get.

3. Research Methods

3.1 Research Design

This study used a content analysis design. It was aiming at extracting the materials of the analyzed textbooks using some categories. It was to find out the appropriate texts of local literature of Banggai coastal culture as reading materials for junior high school students to increase their cultural and critical awareness. The categories were constructed based on the existing literature. To be more specific,... This procedure fits the context of the study, where the analysis was theoretically grounded.

State the research approach and research design used in the study.

3.2 Data Source

The main data source of this study was two books containing Banggai folktales written in English. The first book was *Cerita Rakyat Sulawesi Tengah* written by T. David Andersen in collaboration and published by Masyarakat Linguistik Indonesia and Summer Institute of Linguistics in 1999. The second book was *Tales from the Edge of Sulawesi: Bilingual Folklore and Legends of Banggai, Balantak, and Saluan*. It is a compilation book written by 23 students of the English Language and Culture Department, Faculty of Teacher Training and Education, Universitas Tompotika Luwuk. It was published by Binar Media in 2025.

3.3 Instruments and Data Collection Technique

Three instruments were used to collect the data for this study. They were the researchers themselves, the rubric of the analytical construct, and the datasheets.

First, the researchers were the main instruments to collect the data.

Second, the analytical construct was developed in the form of a rubric.

Third, the datasheets consisted of some columns that contained some indicators...

In collecting the data, the researchers used a note-taking technique to record the data. The data was recorded in the datasheets.

Describe what, how, to whom the instruments used in the study.

3.4 Research Procedure

The research procedure of this study consisted of seven steps. They were formulating research questions, defining categories, formulating coding guidelines, coding, revising, presenting final work, and analyzing the results. The three steps at the beginning were done as preparation before the researchers collected the data. The next three steps were the process of data collection. The last step was referring to the process of data analysis. It was elaborately detailed in the following part below.

3.5 Data Analysis Technique

The collected data were analyzed quantitatively and qualitatively. The data for sub-research questions 1 were analyzed by employing descriptive statistical analysis. Next, the data for sub-research question 2 were analyzed using the Fry Readability Formula. Then, the data for sub-research questions 3 and 4 were analyzed by using the data analysis spiral proposed by Creswell (2007). First, the descriptive statistical analysis was conducted by analyzing the cultural aspects of the texts (behaviors, beliefs, and norms). Then, the researchers counted the frequency of those cultural aspects and presented the results in percentage. Second, the Fry Readability Formula was applied by selecting 100 words of the text and counting the amount of the sentence and syllable numbers. The selected 100 words were chosen randomly. It might be at the beginning, the middle, or the end of the text. After that, the researchers found the zone where the two coordinates meet to show the grade score by referring to the Fry Readability Graph. That zone displayed the level of the texts. If the grade score is 7, it means that the text is appropriate for grade 7 and so on. Third, the data analysis spiral was conducted through describing and classifying, interpreting, representing phases.

Describe how the data was analyzed in the study.

4. Results

4.1 Banggai Folktales Containing Banggai Coastal Culture

Based on an analysis of twenty-seven Banggai folktales, four main cultural aspects were identified, namely beliefs, norms, behaviors, and settings. The results of the analysis are visualized in the following diagram.

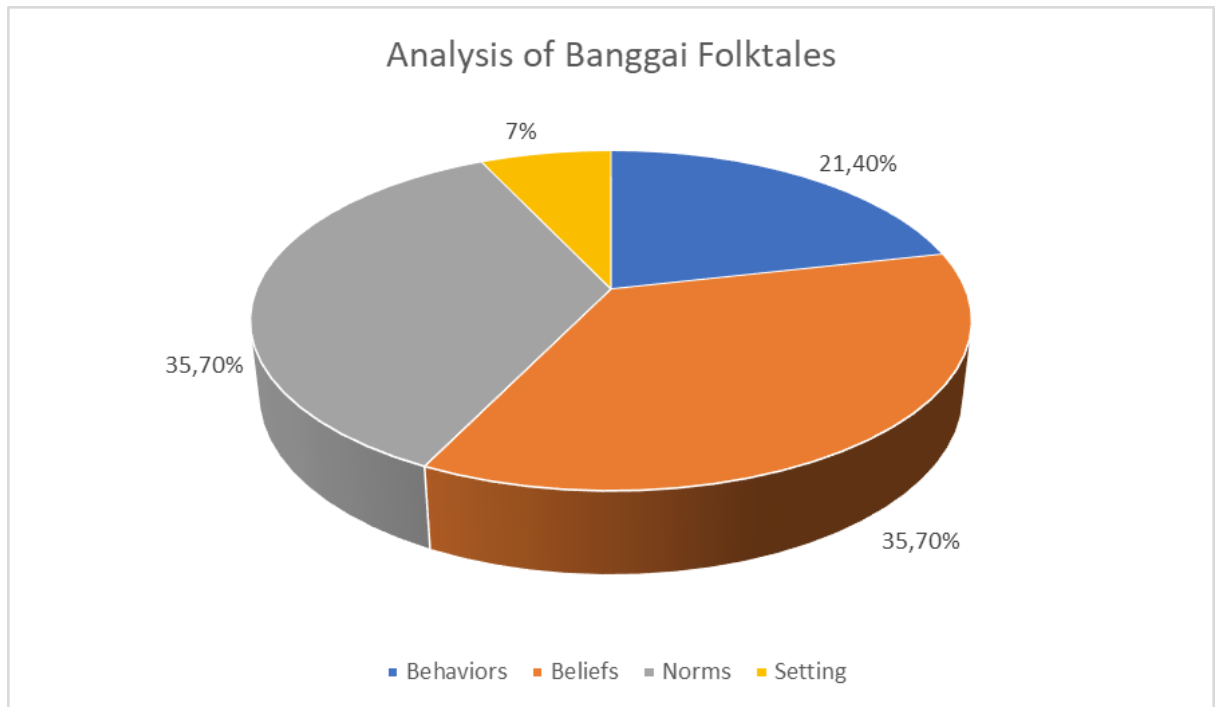


Figure 1. Analysis of Banggai folktales

Based on figure 1, the aspects of trust (35.70%) and norms (35.70%) emerged as the most dominant categories. This shows that Banggai folklore emphasizes moral values and social rules that govern community life. The aspect of behavior (21.40%) was also apparent, although not as significant as the previous two aspects, while setting (7%) was the least prominent category. These findings indicate that Banggai folk tales emphasize cultural and ethical dimensions more than geographical descriptions.

4.2 Text Readability

Based on the results of the readability analysis, Banggai folktales texts show different levels of variation in terms of their suitability for learning materials at the junior high school level. This analysis was conducted using Fry's Readability Formula, a method that calculates the average number of sentences and syllables in every 100 words, then plots the results on Fry's graph to determine the grade level of readers. Through this method, each text can be categorized into five readability levels: level 1-6, level 7-9, level 10-12, uneven, and invalid. The percentage of readability in each category is shown in the following diagram:

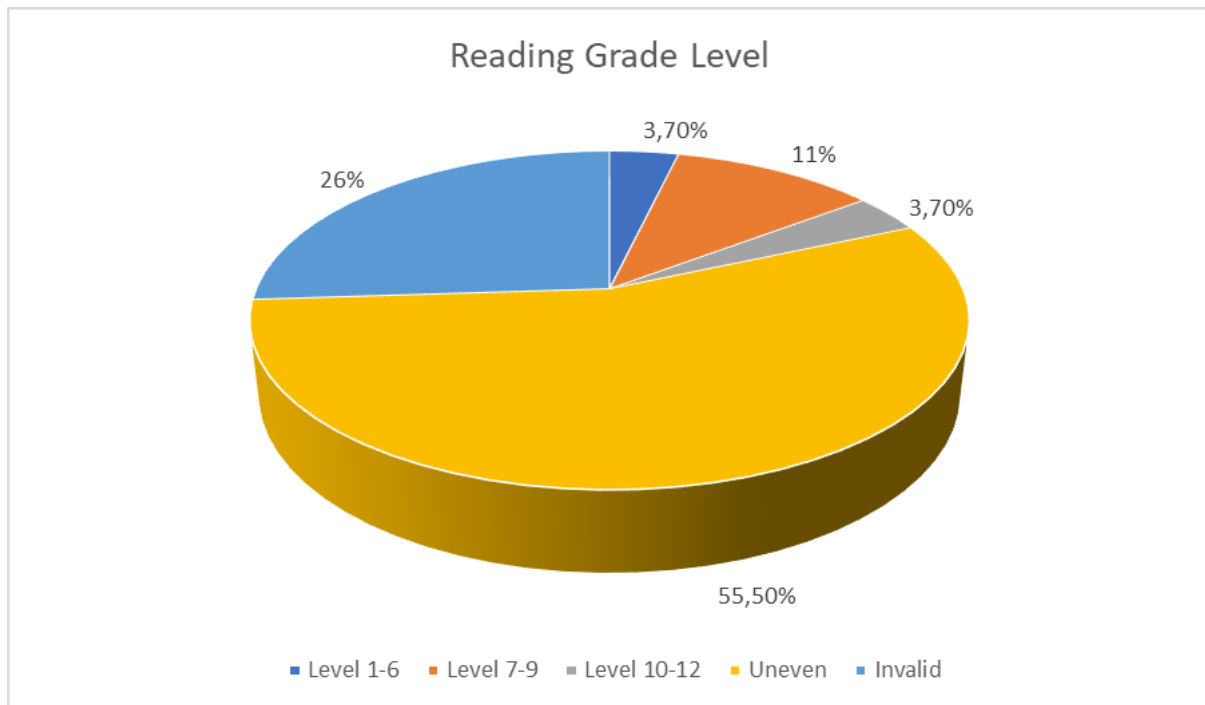


Figure 2. Reading grade level

The figure 2 shows that most of the texts are in uneven (55.50%), invalid (26%) categories. Meanwhile, only a small proportion of texts fall into levels 1-6 (3.70%), levels 7-9 (11%), and levels 10-12 (3.70%). This shows that more than half of the texts are relatively easy to read and accessible to junior high school students.

The distribution also illustrates that the level of difficulty is not uniform. Some stories fall into the medium to high category, while others fall into the uneven or invalid category. This finding provides preliminary information on the diversity of readability levels of Banggai folktales. Thus, the results of this analysis can serve as a reference in the selection of the most appropriate text. Based on the results, The Legend of Lemelu Lake and The Legend of Lake Tendetung (both at level 7) are considered suitable for junior high school students.

4.3 The Potential of the Texts to Increase Students' Cultural Awareness

Based on an analysis of the cultural content and text readability of Banggai folktales, several important findings were discovered for their application in learning. This finding indicates that the story selection successfully conveyed Montulungi's core cultural values while maintaining text readability, making it easy for students to understand. Details of the cultural analysis-covering settings, behavior, beliefs, and norms of the nine selected texts are shown in Table 1.

Table:1: Analysis of the cultural aspects

Text	Settings	Behaviors	Beliefs	Norms
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1	A forest	Sharing roles and executing a plan together.	Cooperation and mutual trust	Helping each other confront an enemy
2	Ancient kingdoms in fertile lands.	The king holds a competition; Langgabule seeks revenge individually using nature's power.	Personal ambition, the importance of keeping promises, and the power of nature as an instrument of justice.	The king has the authority to promise rewards; breaking a sacred promise leads to catastrophic consequences.
3	The Saluan tribal lands.	Embracing peace and living side-by-side in harmony.	Unity, peace, and mutual cooperation.	Maintaining harmony and cooperation between clans.
4	A forest	Mutual support in building a settlement, inspiring a community to work together.	Family, togetherness, and hard work.	The moral obligation to help build a community.
5	Balantak Villages	Helping each other, sharing food, and cooperating in farming.	Dignity, family, social order, and generosity.	Gotong-royong within the family and the kinship system of "bense".
6	The sea	Inviting, planning, and engaging in activities together.	Friendship and camaraderie.	The custom of inviting others to join in daily activities.
7	A forest	Planning a strategy and supporting each other.	Collective cleverness and solidarity.	Helping the weak for the common good.
8	A forest and a beach	They cooperate to build a fish trap, take turns guarding it, and plan a collective strategy.	Solidarity, unity, and collective intelligence.	The duty to support each other against threats.

9	A community with strong customs (in the past).	A father forbids a marriage; Sundano uses dark magic to disrupt the wedding and flees with Kokiap.	Maintaining the purity of lineage and cultural conformity; a belief in powerful curses (Tobibil).	Parental (especially the father's) authority in marriage is absolute; using destructive rituals for personal gain is forbidden and dangerous.
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The data in Table 1 show that there is tension between the cultural power of a text and its readability. This factor directly determines the extent to which stories can contribute to strengthening students' cultural awareness.

Of the nine texts, Text 1 emerged as the most ideal choice. Although the context of the cooperation was negative-to deceive the enemy-the value of montulungi (mutual cooperation) was very clearly illustrated through the division of roles, the execution of collective plans, and trust between individuals. Its Level 6 readability makes this text easy to understand without requiring major adjustments, making it effective for teachers to use as a primary teaching resource. Through this text, students are invited to see that cultural values are not always simple but have complex dimensions that can spark critical awareness of local traditions.

The next group, comprising Texts 3,4,5,6,7, and 8, is characterized by profound cultural values, particularly in describing community harmony, mutual support, and collective welfare. However, this potential is hampered by uneven or invalid readability levels. The complexity of the language and narrative structure makes it difficult for students to access directly, requiring teachers to simplify the text or provide intensive guidance so that its cultural values can be conveyed.

In contrast, texts 2 and 9 have an appropriate readability level (Level 7), but their content is not in line with the goal of enhancing students' cultural and critical awareness through local literature. Text 2 emphasizes personal ambition and revenge, while text 9 focuses on authoritarian prohibitions and the use of destructive magic. These values contradict the spirit of mutual cooperation, so even though they are easy to understand, these texts are less relevant for building positive cultural awareness.

Overall, out of the 27 stories selected, only nine passed the screening stage, and only a small portion were truly consistent in terms of cultural content and readability. These findings emphasize the importance of balancing these two aspects so that folktales can be effectively used as an educational medium to strengthen students' cultural awareness.

4.4 The Potential of the Texts to Increase Students' Critical Awareness

Based on

Table:2: Analysis of the four dimensions of critical aspects

Text	Disrupting the commonplace	Interrogating multiple viewpoints	Focusing on sociopolitical issues	Taking action and promoting social justice
1	☐	☐	☐	☐
2	☐	☐	☐	☐
9	☐	☐	☐	☐

Based on

In the Findings section, summarize the collected data and the analysis performed on those data relevant to the issue that is to follow. The Findings should be clear and concise. It should be written objectively and factually, and without expressing personal opinion. It includes numbers, tables, and figures (e.g., charts and graphs). Number tables and figures consecutively in accordance with their appearance in the text.

5. Discussion

This research shows that Banggai folklore not only serves as entertainment but also as an important vehicle for instilling beliefs and social norms. This aligns with the views of Bascom (1965), Havelock (1986), and Finnegan (2012), who emphasize the role of folklore as a medium for internalizing moral values, strengthening norms, and cultural legitimacy. Thus, folklore can be understood as an instrument of enculturation that directly contributes to the formation of character and collective identity within a society.

Compare to the empirical study...

Nevertheless, this educational potential still faces challenges in terms of readability. The analysis results indicate that most texts are too difficult or inconsistent in their difficulty level for middle school students to understand, so only a few can be used without adjustment. This situation supports the findings of Güzel (2021) and Saffitri (2023), who emphasize the importance of text

adaptation and the implementation of active learning strategies, such as group discussions, to effectively convey cultural values in the classroom.

Compare to the empirical study...

Additionally, this research highlights the most prominent core values in the selected texts, namely mutual cooperation, solidarity, and collaboration. These values align with the explanations of Rawis (2011), Nurvitasari (2021), and Mua (2025) regarding mutual cooperation as a key social mechanism and a source of cultural resilience for coastal communities in Banggai. In other words, folklore not only plays a role in language teaching but also strengthens local identity and collective values relevant to community life amidst the flow of globalization.

Finally, the tension between cultural values and readability barriers demands a selective and creative role for teachers in modifying texts and learning strategies. This pedagogical implication confirms that folklore has great potential to foster students' cultural awareness, as outlined by Al-Obaydi (2019), Tomalin & Stempleski (1993), and Tomlinson (2001). Therefore, the integration of folklore in language learning needs to be designed in a balanced way: while preserving the cultural richness it contains, it must also ensure the accessibility of the material for students.

Compare to the empirical study...

This section should explore the significance of the results of the study. A combined Findings and Discussion section is also appropriate. This section allows you to offer your interpretation and explain the meaning of your results. Emphasize any theoretical or practical consequences of the results. Emphasize any theoretical or practical consequences of the results.

The Discussion section should be a reasoned and justifiable commentary on the importance of your findings. This section states why the problem is important; what larger issues and what propositions are confirmed or disconfirmed by the extrapolation of these findings to such overarching issues.

6. Conclusion

The main conclusions of the study should be presented in

a short Conclusions section. Do not repeat earlier sections.

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Banggai-Sulawesi Tengah

SURAT TUGAS

No: 206 D/T.10/PN.00.02/2025

Ketua LP2M Universitas Tompotika Luwuk, dengan ini memberikan tugas kepada :

Nama	NIDN/NPM	Jabatan
Anitha Thalib Mbau, S.Pd.,M.Pd	1625059201	Dosen
Nurafni Azzahra Dg. Pacidda	2379217003	Mahasiswa
Kasih Marshella	2379217029	Mahasiswa
Mifta Zianti	2379217017	Mahasiswa

Untuk melaksanakan penelitian dengan judul, *"Exploring the Potential of Local Literature of Banggai Coastal Culture as Reading Materials to Increase Students' Cultural Awareness"* pada tanggal 9-11 Mei 2025 di Kabupaten Banggai.

Demikian surat tugas ini dibuat untuk dilaksanakan dengan sebaik-baiknya.

Luwuk, 06 Mei 2025

Ketua LP2M UNTIKA Luwuk



Gufri Aziz M., ST.,MT
NIDN. 0916117102

DOKUMENTASI PENELITIAN

