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# Learning Reading Skills Based on Local Wisdom

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## Abstract

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**Keywords:** Learning, Reading Skills, Local Wisdom, Arabic

Arabic language learning will always face various challenges in accordance with the development of the times. Teachers will always be required to make learning interesting and have an influence on students, especially in moral changes. Therefore, the main objective of this study is to integrate local wisdom into Reading skills learning so that students not only master Arabic but also understand and appreciate local culture so that they can increase students' interest and competence in reading Arabic and strengthen their cultural identity and character. This study uses a Qualitative Approach with the Ethnomethodology Method where data is collected using Documents and Observations and using Componential data analysis. The results of this study indicate that local wisdom-based maharah qira'ah learning is very important to improve students' reading skills and strengthen their cultural identity. Integrating local wisdom into education has a positive impact on the development of students' interests and competencies. In addition, local wisdom will also create and foster a sense of love for Indonesia, especially their own region, in each student by recognizing the diversity of wealth possessed by the Indonesian nation.

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**Abstrak**

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**Kata Kunci:** *Pembelajaran Bahasa Arab akan selalu menghadapi berbagai tantangan Pembelajaran, Keterampilan Membaca, Kearifan Lokal, Bahasa Arab* Pembelajaran sesuai dengan perkembangan Zaman. Guru akan selalu dituntut untuk membuat pembelajaran menarik dan memiliki pengaruh pada murid terutama dalam perubahan Moral. Oleh karena itu Tujuan utama penelitian ini adalah untuk mengintegrasikan kearifan lokal ke dalam Pembelajaran keterampilan Membaca sehingga siswa tidak hanya menguasai bahasa Arab tetapi juga memahami dan menghargai budaya lokal sehingga dapat meningkatkan minat dan kompetensi membaca bahasa Arab siswa dan memperkuat identitas budaya dan karakter diri mereka. Penelitian ini menggunakan Pendekatan Kualitatif dengan Metode Etnometodologi dimana data dikumpulkan dengan menggunakan Dokumen dan Observasi serta menggunakan analisis data Komponensial. Hasil penelitian ini menunjukkan bahwa Pembelajaran maharah qira'ah berbasis kearifan lokal sangat penting untuk meningkatkan keterampilan membaca siswa dan memperkuat identitas budaya mereka. Mengintegrasikan kearifan lokal ke dalam pendidikan berdampak positif pada pengembangan minat dan kompetensi siswa. Selain itu, kearifan lokal juga akan menciptakan dan menumbuhkan rasa cinta pada Indonesia, khususnya daerahnya sendiri, dalam diri setiap siswa dengan mengakui keberagaman kekayaan yang dimiliki bangsa Indonesia.

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Received: 22-06-2024, Revised: 24-08-2024, Accepted: 29-08-2024

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## Introduction

Language is a tool of communication and interaction used by humans. Language is a system of symbols in the form of sounds used by a certain group of people to communicate and interact. Language is never separate from humans, in the sense that there is no human activity that is not accompanied by language. Any language is certainly related to humans as language users, including Arabic.

Arabic is no longer looked down upon, as evidenced by Arabic being included in the world language. Arabic itself can be used in various other social activities, whether in trade, culture, politics and education. Therefore, learning Arabic is very important to be taught and made a habit at all levels and educational units, even from an early age.(Pamessangi, 2021)

Arabic has elements of language including: sound, vocabulary and grammar, and is integrated with other language skills including: listening, speaking, reading and writing skills. Both of these should be taught to learners in a good, appropriate and enjoyable way so that the planned learning objectives can be realized. One way is through continuous teacher creativity, one of which is through the learning media used.(Hamdy, 2020)

One of the most important language skills is reading. Reading is the key to unlocking the treasures of Islamic knowledge and culture, besides that long life education will not be realized if the person doing it cannot read. Reading can also be a tool for delivering information other than communicating directly. Reading is also urgent when someone conveys a message through writing.(Hamdy, 2021)

The success of teaching and learning Arabic is achieved through various factors that constitute the components of the teaching and learning process itself. These components include the teacher, objectives, means, strategies, methods and learning models. Teachers of this language must motivate themselves, innovate and develop their competence. This is not limited to the material aspect only, such as increasing the educational level or the number of training certificates or professional teaching certificates.(Hamdy & Ismail, 2024) Rather, self-development must also extend to non-material aspects, such as the approach, thinking models, attitudes, habits, professionalism and behaviour in teaching.

Learning materials are very important in teaching and learning activities. By using learning materials, students and teachers can more easily create good and comfortable learning. Learning materials help make learning more organized, good, can be done independently by students, and achieve clear results. Learning materials are like a package of tools or learning aids that contain learning materials, how to teach them, their limitations, and how to evaluate them, all designed in an orderly and attractive manner to achieve the desired learning objectives.(Laubaha et al., 2024)

In previous research, researchers have examined various studies on Arabic language learning based on local wisdom, including: Nilai-Nilai Pendidikan Islam berbasis Kearifan Lokal pada Pembelajaran Bahasa Arab di Institut Agama Islam Negeri (IAIN) Palopo by Andi Arif Pamesangi (Pamesangi, 2021) and Pengembangan Bahan Ajar Bahasa Arab Berbasis Kearifan Lokal Brebes by Umi Chabibatus Zahro(Zahro & Khiyarusoleh, 2021), and also Peningkatan Kemampuan Menulis Puisi Dengan Menggunakan Media Audio Visual Pada Siswa Kelas Vii Smp Negeri 1 Wangi -Wangi by Rista Irianti(Irianti & Hasibuan, 2023)

However, from the various studies, only local wisdom that is not well-known is discussed and the scope is too narrow, limited to only one region, so that it cannot be used and developed by Arabic language teachers, especially throughout Indonesia, so researchers need to study more deeply what local wisdom is owned by the Indonesian nation so that later students can recognize the cultural diversity of their nation.

Maharah qira'ah or reading skills, is an essential aspect of Arabic language learning. Mastery of maharah qira'ah enables students to comprehend Arabic texts well, serving as a foundation for other language skills such as speaking, writing, and listening. On the other hand, local wisdom encompasses knowledge, practices, and culture passed down through generations within a community. Integrating local wisdom into education can enrich the learning process, making it more relevant and contextual for students. And also can solve many problems of Character Building in our country.

The main aim of this research is to integrate local wisdom into the teaching of maharah qira'ah so that students not only master Arabic but also understand and appreciate local culture. The benefits include enhancing students' reading competencies in Arabic and strengthening their cultural and character identity.

## **Method**

In this study, the researcher used a qualitative approach where the data used was verbal, not numerical (Latief, 2014). While the method used is ethno methodology, which is a group of methods in the realm of qualitative research that focuses its study on reality that has a practical interpretation. (Rahardjo, 2020) Ethnomethodology does not refer to a model or technique for collecting data when someone is conducting research, but rather provides direction regarding what problems will be studied. (Mulyana, 2008) The focus of ethnomethodology studies is not only 'people' as a single self, but as members or parts of a wider external structure, whether it is society or other forms. So that interviews are not only to find out the answers to questions, but also the rules or structures that make the individual produce these actions or answers. Data collection using documents, observations, and interviews which will be analyzed using comprehensive analysis.

## **Result and Discussion**

### **Reading Learning Definition and Objectives**

Maharah qira'ah refers to the ability to read and understand Arabic texts. The components of maharah qira'ah include letter recognition, pronunciation, understanding meaning, and text interpretation. (Salim, 2021) Reading is a process of interaction between speaking activities and written texts which consists of the process of producing sound due to the written text, thus producing an understanding in the mind of the reader. (Hamdy & Ningsih, 2022)

However, the reading process is not enough just by knowing and understanding because it does not represent the entire meaning of reading desired in Arabic. Understanding only represents one of several things that are the true meaning of reading in Arabic according to Benjamin Bloom's theory in his classification in Bloom's Taxonomy which consists of: knowledge, Comprehension, Practice, Analysis, Synthesis, and Evaluation. (Madzkur, 1991)

**Figure 1: Bloom's Cognitive Domain Taxonomy**



From this Figure, it can be seen that understanding does not cover all the things needed in language skills such as analysis, interpretation, criticism and evaluation.(Hamdy & Ningsih, 2022)

### **Local Wisdom and Some Folklore for Learning Reading Skills**

Indonesia is a country rich in cultural diversity. This diversity is reflected in the existence of various local wisdoms in Indonesia. Local wisdom is the knowledge and culture possessed by local communities in adapting to the natural and social environment they face. Each region in Indonesia has different local wisdoms, such as local wisdom in the fields of agriculture, crafts, language, music, customs, and beliefs.

Local wisdom in Indonesia has great potential in enriching the nation's culture. One of the potentials of local wisdom that can be utilized is in the field of tourism. The potential for local wisdom tourism in Indonesia is quite large, such as traditional culture, handicrafts, regional culinary specialties, and traditional dances. In addition, the potential for local wisdom can also be utilized

in the economic sector, such as the development of micro and small businesses based on local wisdom.

Local wisdom in Indonesia can also enrich learning in schools. By including learning about local wisdom, students can learn about the diversity of Indonesian culture, as well as learn the special knowledge and skills possessed by local communities. This can increase students' sense of nationalism, as well as enrich students' knowledge and skills. (Wardani, 2023)

However, local wisdom in Indonesia is also vulnerable to extinction. This extinction can occur due to modernization, urbanization, and globalization which shift traditional cultural values. (Fitriani et al., 2022) Therefore, efforts are needed to preserve local wisdom in Indonesia. Efforts to preserve local wisdom can be done by introducing local wisdom to the younger generation, as well as providing support and appreciation to local wisdom practitioners. This is Some Folklore for Learning Reading Skills:

1. Malin Kundang

Malin Kundang is always used as a reminder for children when they disobey. This is the story of a disobedient child who was cursed to become a stone. The main message of the Malin Kundang story is the importance of being devoted to parents.

2. Lutung Kasarung

Moral Message from Lutung Kasarung is Envy and greed are not good to be nurtured within ourselves. Later, these two traits will make us fall into unhappiness and regret. Do not like to belittle others. Be honest and kind to anyone, then later we will receive a lot of help and kindness from these traits. Kindness and truth will be the winners and bring a beautiful ending.

3. Batu Menangis

The Batu Menangis folktale is included in the folktale category because the Batu Menangis folktale comes from an oral tradition passed down by the people in ancient times and retold to them from generation

to generation based on the social situation that occurred at that time. The Batu Menangis story basically tells the story of a girl who often disobeys her mother.

4. Potre Koneng

Madurese women are worthy of emulating some of Potre Koning's personality values, personality, social, and spiritual. She uses the advantages bestowed by God to do good deeds, and help others regardless of economic caste, education and even others.

5. Kerapan Sapi

For most Madurese people, Kerapan Sapi is not just an ordinary people's party or a hereditary heritage. Kerapan Sapi is a symbol of pride that elevates the dignity of the Madurese people. This is because the cows used for the competition are very good quality cows that receive special treatment from their owners.

6. Tanian Lanjhang

Tanean Lanjhang consists of two words, namely tanean which means yard, and lanjhang which means long. Tanean Lanjhang means a long yard. The structure of the Tanean Lanjhang settlement consists of a house building facing south. This house can be lined up with 3 to 4 houses according to the number of daughters from the family. At the west end of the yard, there is a langgar or surau building. The kitchen is built facing north, facing the house. To the east of the kitchen there is a livestock pen building. All of these buildings are bordered by a fence of living plants with the entrance to the Tanean Lanjhang yard, located at the east end of the yard.

7. Sekaten

The Sekaten Ceremony is a traditional ceremony held to commemorate the birth of the Prophet Muhammad SAW. This ceremony is held periodically once a year, namely every 5th to 11th of Rabi'ul Awal. The Sekaten ceremony is essentially a tradition inherited from our



ancestors. Initially, the ceremony was held annually by kings in the Hindu Land, in the form of a thanksgiving or offerings for the spirits of the ancestors. However, in its development, the Sekaten Ceremony is a means to spread Islam through gamelan arts activities. The spread of Islam uses media in the form of gamelan arts because people at that time loved Javanese arts with their gamelan. So, to commemorate the Prophet Muhammad's Birthday, it is no longer with tambourine arts, but with gamelan arts.

8. Lompat Batu

The Nias Rock Jumping tradition arose because the people of Nias often fought wars between villages or tribes on the island of Nias in ancient times. The trigger for the war was feelings of revenge, fighting over land and the problem of slavery among the people of Nias.

9. Tari Kecak

Kecak dance is a dance art originating from Bali. This kecak dance art is performed by dozens of male dancers who sit in a row in a circular pattern and with a certain rhythm shouting "cak, cak, cak" and raising both arms. In the book by Resi Septiana Dewi entitled "Diversity of Nusantara Dance Arts", in dancing the kecak dance the dancers sit in a circle and wear typical Balinese cloth with a checkered pattern like a chessboard placed on the waist. Some dancers also play characters such as Rama, Shinta, Rahwana to Hanoman.

### **Implementation of Maharah Qira'ah Learning Based on Local Wisdom**

In the application of local wisdom-based reading skills learning, an Arabic language teacher can use different applications. The following is the learning application used by researchers in incorporating local wisdom values into reading skills learning. (Hamdy & Ningsih, 2022)

First, Development of Teaching Materials: Teaching materials are developed by incorporating reading texts containing elements of local wisdom,

such as folklore and legends. Textbooks and learning modules are designed to reflect local culture.

Second, Teaching Methods and Techniques: Teaching methods use local folklore and legends to attract students' interest. Other techniques include the use of visual and audiovisual media to introduce local culture in Arabic language learning.

Third, Evaluation and Assessment: Evaluation is conducted by assessing students' maharah qira'ah competencies using clear criteria. Assessment instruments include reading tests, text comprehension, and project-based evaluations on local wisdom.

Integration of local wisdom in teaching materials aims to facilitate the connection between student knowledge and the material that will be presented in Arabic language teaching materials. In other words, students will easily understand the vocabulary in their environment. (Zahro & Khiyarusoleh, 2021)

With these three steps, it is hoped that local wisdom values can enter and improve the behavior and morals of students, as well as increasing students' interest in learning Arabic as well as competence accompanied by better moral values.

## **Conclusion**

Maharah Qira'ah learning based on local wisdom is crucial for enhancing students' reading skills and strengthening their cultural identity. Integrating local wisdom into education positively impacts students' competence development. In addition, local wisdom will also create and foster a sense of love in every student for Indonesia, especially for their own region, by recognizing the diversity of wealth that the Indonesian nation has.

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