Analyzing Discourse in The Digital Literacy Contains Pakpak Local Wisdom in Procedure Text in Class

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ABSTRACT

This research is an analysis related to the application of digital literacy containing Pakpak local wisdom in procedural text material in class VII of SMP Negeri 2 Sumbul. The problems in this research relate to the use of technology and the application of digital literacy containing Pakpak local wisdom in writing procedural texts. The aim of this research is to examine the learning interest and digital literacy of class VII students at SMP Negeri 2 Sumbul. The approach used in this research is a qualitative approach with descriptive analytical research methods. The sample selection in this research was a purposive sample. The research results show that class VII students at SMP Negeri 2 Sumbul have mastered 5 aspects of digital literacy, namely accessing, analyzing and evaluating, creating, reflecting and acting. Students have also been able to process reading related to Pakpak local wisdom and then communicate it to others. It is hoped that the results of this research will be useful for teachers and students, and researchers who wish to conduct similar research related to the application of digital literacy containing Pakpak local wisdom.

1. Introduction

In 2022, the Ministry of Education, Culture, Research and Technology launched the Independent Learning Curriculum as a refinement of the 2013 curriculum. The Independent Curriculum focuses on essential teaching materials and student development according to their phases. In the independent curriculum, students are given the freedom to explore their interests and talents, students are also given the freedom to play an active role in learning activities. There are six types of basic literacy contained in the independent curriculum, namely reading and writing literacy, scientific literacy, digital literacy, numeracy literacy, financial literacy, and cultural and civic literacy. Digital literacy is literacy that is very close to all students' activities in everyday life today. Almost all activities are included in digital literacy, such as using smartphones. It's no surprise that children aged 6 years and over already have gadgets. During the Covid-19 pandemic, the education system changed from a conventional learning system to online learning. This event indirectly requires students to have a computer or smartphone to continue learning.

Therefore, we can use digital literacy to increase students' interest in learning and learning outcomes. However, it cannot be denied that the current speed of technological progress means that students' knowledge regarding local wisdom or culture is very minimal, even the culture in their own

environment. Most of the things presented in cyberspace today are about the outside world and very little even touches on our own local wisdom culture. For this reason, digital literacy containing Pakpak local wisdom will change the negative stigma regarding digital into something that provides good benefits in the world of education.

Local wisdom is certain principles and methods that are adhered to, understood and applied by local communities in interacting and interrelating with their environment and are transformed in the form of a system of traditional values and norms (Chairul, 2019). Local wisdom is considered to be the result of the production of habits that grow with society which are then implemented in social life. One example of the local wisdom of the Pakpak tribe is Tatak Tintoa Serser, when the community works together to harvest rice because there is a sense of togetherness from everyone in the environment and a sense of solidarity and concern for others. Because of this sense of solidarity, a feeling of helping each other and carrying out harvesting activities together arises, this action is called mutual cooperation. This is in contact with the attitude of Pancasila students that is required by the independent curriculum, namely mutual cooperation or an attitude of collaboration. Apart from creating fun learning activities and of course attracting students' attention in learning procedural text material, the use of local wisdom in learning materials can have a positive impact in maintaining a culture that is starting to be eroded and displaced by the progress of the times.

A cultural shift or the loss of a language that is closely tied to culture is a sign of extraordinary change. Over the years, culture has increasingly shifted along with the activities carried out by people who adhere to that culture (Wulandari et al., 2021). As argued by (Egziabher & Edwards, 2013) that "Culture is the overall complex of knowledge, beliefs, arts, morals, laws, customs and all other abilities and habits acquired by a person as a member of society". Apart from that, the form of culture has several forms which include: First, the form of culture as ideas, thoughts, values or norms; The two forms of culture are human activities or patterns of action in society; Third is the form of culture as objects created by humans. According to Ryan & Endang, shifts in cultural values in society occur along with the influence of globalization and the influence of other cultures. From several aspects and factors that occur in cultural shifts in society, it is hoped that the learning system in schools will be able to restore and bring students closer to their culture as a generation that continues cultural life. To realize these ideals, it is highly hoped that teachers will be present as a source of community hope. A teacher is expected to have innovation and creativity in improving the quality of learning.

One form of effort that can be made to motivate students' interest in learning is that literacy with nuances of local wisdom is needed. The use of nuanced or local wisdom-oriented texts is an effort to simplify and enrich students' understanding of the competencies they will achieve. The selection of local wisdom texts is based on the fact that local wisdom has good values and is the root of the nation's culture, one of which is Pakpak local wisdom. Based on the background of the problem above, the problem formulation in this research is how to apply digital literacy containing Pakpak local wisdom in procedural text material in class VII of SMP Negeri 2 Sumbul. The aim of this research is the use of technological advances in teaching and learning activities as well as the application of digital literacy containing Pakpak local wisdom in Indonesian language learning, especially in procedural text material. The interest of this research is to improve students' digital literacy skills, as well as the use of their smartphones to prepare students to face the challenges of developments in the 5.0 revolution era.

Learning Indonesian is one of the subjects that must be taught from primary education to tertiary level. This aims to maintain the Indonesian language to remain viable and uphold the language of unity. Learning is a system or process of teaching students/learners that is planned or designed, implemented and evaluated systematically so that students/learners can achieve learning goals effectively and efficiently (Garate, 2017). Therefore, teachers must be able to design interesting and enjoyable learning. In 2005, digital literacy began to be recognized by the public as literacy combined with computer devices and gadgets. Digital literacy is the ability to relate to hypertextual information in the sense of computer-assisted sequential reading (Syariah & Ilmu, n.d.). In line with the development of digital literacy in people's lives, various negative influences are starting to arise in its use, such as accessing negative sites, spending time browsing things that are less useful and many other negative things. Therefore, changes need to be made in creating digital literacy that brings positive value to society, especially the world of education. Not only that, digital literacy packaged with local wisdom will bring even more benefits in terms of maintaining one's own culture.

Munandar et al (2018) explain that local wisdom is an identity of people who live in a certain area with a system of values, a unique way of life and applicable norms. Hidayanto et al (2016) explain that local wisdom is a view of life and knowledge including various strategies of local communities in overcoming problems that occur in everyday life. Meanwhile, Utari et al (2016) stated that local wisdom is knowledge, culture, beliefs, customs, norms and insights in an area that are passed down from generation to generation and maintained and used as a guide to acting correctly in life. Wagiran (in Dewi et al, 2017: 108) states that local wisdom can be in the form of local knowledge, local skills, local intelligence, local resources, local social processes, local values or norms and local customs.

From several opinions of these experts, it can be concluded that local wisdom is the identity of a community group which can take the form of beliefs, customs, norms, knowledge, culture and insight formed from the understanding of previous communities which is then passed down from generation to generation to the next generation. used as a guide in dealing with problems that occur in life.

In research on cultural traditions, there are various cultural values and norms as ancestral heritage which according to their function in organizing the social life of the community can be classified as local wisdom. The types of local wisdom include: (1) welfare; (2) hard work; (3) discipline; (4) education; (5) health; (6) mutual cooperation; (7) gender management; (8) cultural preservation and creativity; (9) care about the environment; (10) peace; (11) politeness; (12) honesty; (13) social solidarity; (14) harmony and conflict resolution; (15) commitment; (16) positive thoughts; and (17) gratitude. Instilling local wisdom values in learning activities will avoid the erosion of cultural values even in the midst of rapid progress over time. The implementation of Indonesian language learning by utilizing technology containing Pakpak local wisdom must of course follow the aspects contained in digital literacy itself. The aspects include, among others, accessing, using technology to access information; (2) analyzing and evaluating, high-level abilities such as evaluating, analyzing, and synthesizing; (3) creating, the ability to compose and create; (4) reflecting, related to the reflective thinking process; and (5) acting, activities to share knowledge individually and collaboratively.

2. Method

This research is a qualitative research. Aziza (2017) believes that the data collected in qualitative research is in the form of words, images, and not numbers. A qualitative research approach is an approach that does not use statistical work, but is based on qualitative evidence. In another article, it is stated that the qualitative approach is an approach that is based on field realities and what is experienced by respondents and finally the theoretical reference is sought. The research method used in this research is analytical descriptive research. According to Sugiyono, qualitative is a research method used to examine the condition of natural objects, where the researcher is the key (Sinaga, 2023). This analytical descriptive research is considered appropriate for analyzing existing problems. In this research, the researcher focuses attention on the problems of using technology and implementing digital literacy containing Pakpak local wisdom in Indonesian language learning, especially procedural text material. The results of the findings will be processed and analyzed and then concluded. The population in this study were class VII students at SMP Negeri 2 Sumbul.

The research sample was selected based on purposive sampling technique. According to Lenaini (2021), purposive sampling is a non-random sampling method where researchers ensure the citation of illustrations through a method of determining a special identity that suits the research objectives so that they can respond to the research case. For example, you want to do research on the quality of food, so that the source of the information is someone who is an expert in the field of food. When carrying out research on politics, the illustrations are people who are experts in the field of politics. These illustrations are more suitable for qualitative research or research that does not carry out generalizations. The students chosen as the subjects of this research were class VII students at SMP Negeri 2 Sumbul with a total of 33 people. The data collection techniques used in this research are direct observation (observation) and documentation. According to Hikmat (2011: 73), observation can explain broadly and in detail the problems faced because observation data is in the form of factual, accurate and detailed descriptions of field conditions, human activities and social systems, as well as the context in which the activities occur (Alapján-, 2016).

In this research, researchers will directly observe the process of learning Indonesian in the classroom by implementing digital literacy containing Pakpak local wisdom with the help of technology. Apart from that, Sugiyono (2009: 19) also defines documentation techniques as recording events that have passed.

The documents collected in this research are in written form, namely the results of processed information regarding Pakpak local wisdom. In this research, the research instrument is the researcher himself, assisted by several tools to collect data to answer the problems that arise. Researchers used digital literacy aspects implementation sheets to see student activities that emerged, field notes to write down phenomena in the classroom, and cameras to record events that occurred. The research procedure is carried out through the following stages:

1. Prepare a research learning plan first, in the current independent curriculum it has been changed to a teaching module. By preparing teaching materials in a structured manner and with clear direction, learning objectives will be easily achieved. The learning plan contained in the teaching materials is information about digital literacy containing Pakpak local wisdom.

2. After the teaching materials have been prepared properly, then provide information to students regarding digital literacy and Pakpak local wisdom. This activity includes the need for knowledge and development of digital literacy, getting to know Pakpak local wisdom, as well as informing about the aspects contained in the digital literacy assessment.

3. Next, implement it by conducting digital literacy training containing Pakpak local wisdom using electronic devices such as computers or smartphones. Each student is given the freedom to access reading materials related to Pakpak local wisdom, be it dances, customs, musical instruments, traditional food or traditional clothing. Then students are given time to read carefully and understand well the reading they read, because later they will be asked to write what they obtained from the reading.

4. Then students are asked to write down the reading material obtained from what they read.

5. Read the results of writing about local wisdom. The final stage in digital literacy containing Pakpak local wisdom is communicating the results of his writing in front of the general public. This aims to see the individual's reading ability in retelling the reading about Pakpak local wisdom that he has written.

The data obtained will be analyzed descriptively. Researchers will tell and describe the phenomena that arise when learning takes place using the help of technology and the application of digital literacy containing Pakpak local wisdom in Indonesian language learning. The data analysis carried out in Learning to Write Text Procedures is expected to be able to describe the overall learning activities with students' mastery of digital literacy.

3. Result

The research on the cultural heritage and diaspora of the Pakpak tribe, located in Dairi district, offers valuable insights into the historical trajectory and identity formation of this indigenous community. Through a discourse analysis approach, the study unpacks the intricate layers of Pakpak cultural identity, shedding light on their origins, migration patterns, and the enduring ties that bind them to their ancestral land. By tracing the roots of the Pakpak tribe back to South India, specifically from the accounts of figures like Kada and Lona, the research uncovers the rich tapestry of narratives that have shaped their collective memory. These narratives not only highlight the physical journey of migration but also the spiritual and cultural connections that have been passed down through generations. The symbolic significance of the name Hyang emerges as a central motif in Pakpak culture, embodying ancestral reverence and spiritual continuity.

Furthermore, the study elucidates the impact of diaspora on Pakpak identity, revealing how the tribe has adapted and evolved in response to changing social and geographical landscapes. Despite the dispersal of Pakpak people across different regions, the research underscores their unwavering sense of belonging and tribal affiliation. This resilience is evident in the formation of new clans and the preservation of cultural practices, which serve as anchors amidst the challenges of displacement and assimilation. Through an exploration of Pakpak cultural heritage using discourse analysis, the study underscores the importance of recognizing and valorizing indigenous knowledge systems. By foregrounding the voices and experiences of the Pakpak community, the research advocates for the preservation and celebration of their cultural legacy. Moreover, it offers valuable insights into the broader discourse on identity, migration, and cultural continuity, highlighting the complex interplay between history, memory, and belonging in shaping collective identities.

The research highlight the importance of preserving Pakpak traditions and cultural practices by integrating them into educational curricula. By leveraging procedural texts as a pedagogical tool, educators

can effectively transmit local wisdom to younger generations. The study, conducted among seventh-grade students at SMP Negeri 2 Sumbul, aimed to introduce students to the concept and structure of procedural texts while emphasizing Pakpak traditions, particularly related to traditional foods and musical instruments. Through the lens of discourse analysis, the research elucidates how procedural texts serve as vehicles for transmitting cultural knowledge and heritage. By exploring topics such as traditional foods and musical instruments within the framework of procedural texts, students gain a deeper understanding of Pakpak cultural practices and their significance. This approach not only enhances students' knowledge but also fosters a sense of cultural pride and identity among Pakpak youth.

Moreover, the study underscores the active role of students in the learning process, with teachers serving as facilitators and directors rather than dictating the content. This student-centered approach promotes active engagement and critical thinking skills, empowering students to take ownership of their learning journey. By providing students with access to computers and a smooth network (wifi), the research ensures that learning activities are conducted effectively, further enhancing the educational experience. Overall, the integration of Pakpak local wisdom into educational curricula through procedural texts offers a promising avenue for preserving cultural heritage and fostering cultural continuity. By engaging students in meaningful learning experiences rooted in their cultural heritage, educators can play a vital role in nurturing future custodians of Pakpak traditions and values.

The findings underscore the effectiveness of utilizing technology, specifically a computer laboratory and network access, to facilitate interactive learning activities centered on procedural texts containing Pakpak local wisdom. By harnessing technology, students were immersed in a dynamic learning environment that encouraged active participation and engagement with the subject matter. The integration of technology not only enhanced the learning experience but also fostered enthusiasm among students, as evidenced by their active involvement in the activities. In this student-centered approach, the teacher assumed the role of a facilitator, guiding students through the exploration of procedural texts and encouraging independent inquiry. By empowering students to take ownership of their learning journey, the study aimed to instill a sense of responsibility and agency among learners. Through collaborative discussions and hands-on activities, students gained a deeper understanding of Pakpak cultural heritage and its significance in contemporary society. The utilization of technology in education represents a promising avenue for preserving and transmitting cultural heritage to future generations. By incorporating Pakpak local wisdom into procedural texts and leveraging technology-enabled learning activities, educators can effectively bridge the gap between traditional practices and modern pedagogical approaches. Ultimately, the study seeks to ensure the continuity of Pakpak cultural heritage while equipping students with the knowledge and skills necessary to navigate an increasingly globalized world.
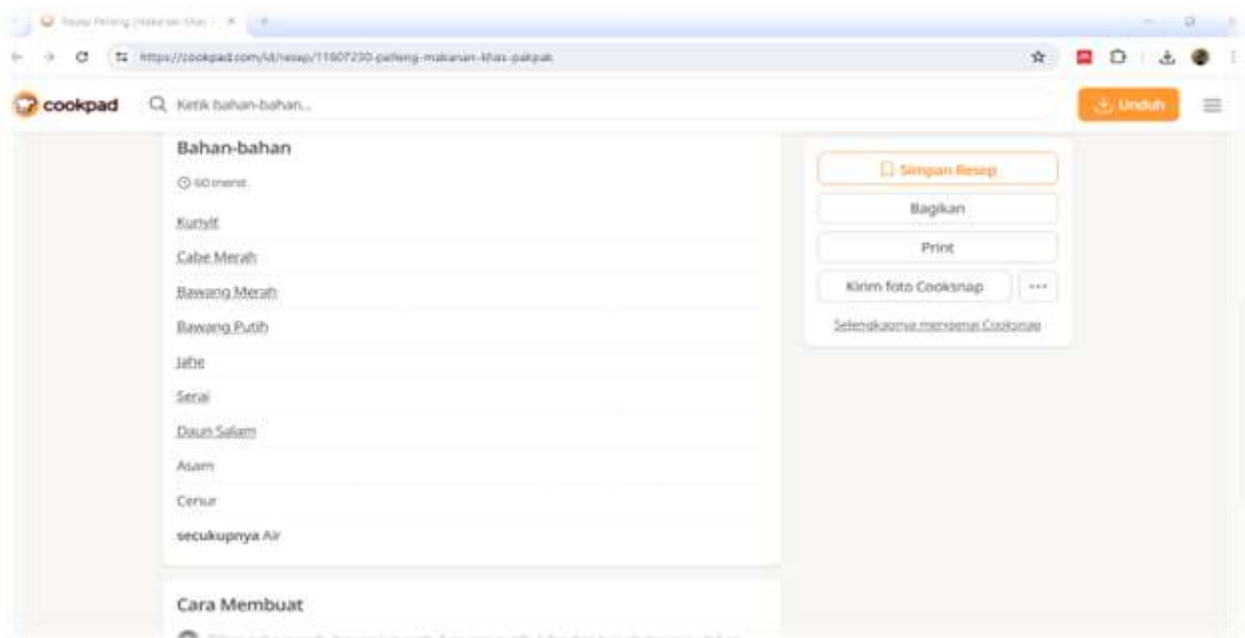
4. Discussion

In this study, the researchers sought to explore the intersection between digital literacy and the preservation of Pakpak cultural heritage within the context of Indonesian language learning. Through a sample of 33 seventh-grade students at SMP Negeri 2 Sumbul, the study aimed to gauge students' interest in Indonesian language lessons, particularly in procedural text material, and assess their level of digital literacy proficiency. Leveraging technological advancements, such as laptops or smartphones owned by the students, the researchers facilitated access to a diverse array of procedural texts containing Pakpak local wisdom. The findings revealed a promising level of engagement among students, as evidenced by their active utilization of digital devices to explore Pakpak local wisdom through procedural texts. Students demonstrated a keen interest in topics ranging from traditional culinary practices, such as cooking pelleng and nditak matak, to cultural activities like playing the sordam musical instrument. This highlights the potential of digital literacy as a catalyst for preserving and transmitting cultural heritage to younger generations.

Moreover, the study shed light on the role of digital literacy in enhancing students' learning experiences and fostering a deeper connection to their cultural heritage. By providing students with autonomy to select and explore procedural texts of interest, the researchers empowered them to take ownership of their learning journey. This student-centered approach not only promoted active engagement but also facilitated the acquisition of digital literacy skills essential for navigating the digital landscape. Overall, the findings underscored the transformative potential of integrating digital literacy and cultural heritage preservation initiatives within educational settings. By leveraging technological resources and incorporating Pakpak local wisdom into Indonesian language learning, educators can create enriching

learning experiences that bridge the gap between tradition and modernity. Moving forward, further research and exploration in this area hold promise for advancing digital literacy education and cultural preservation efforts.
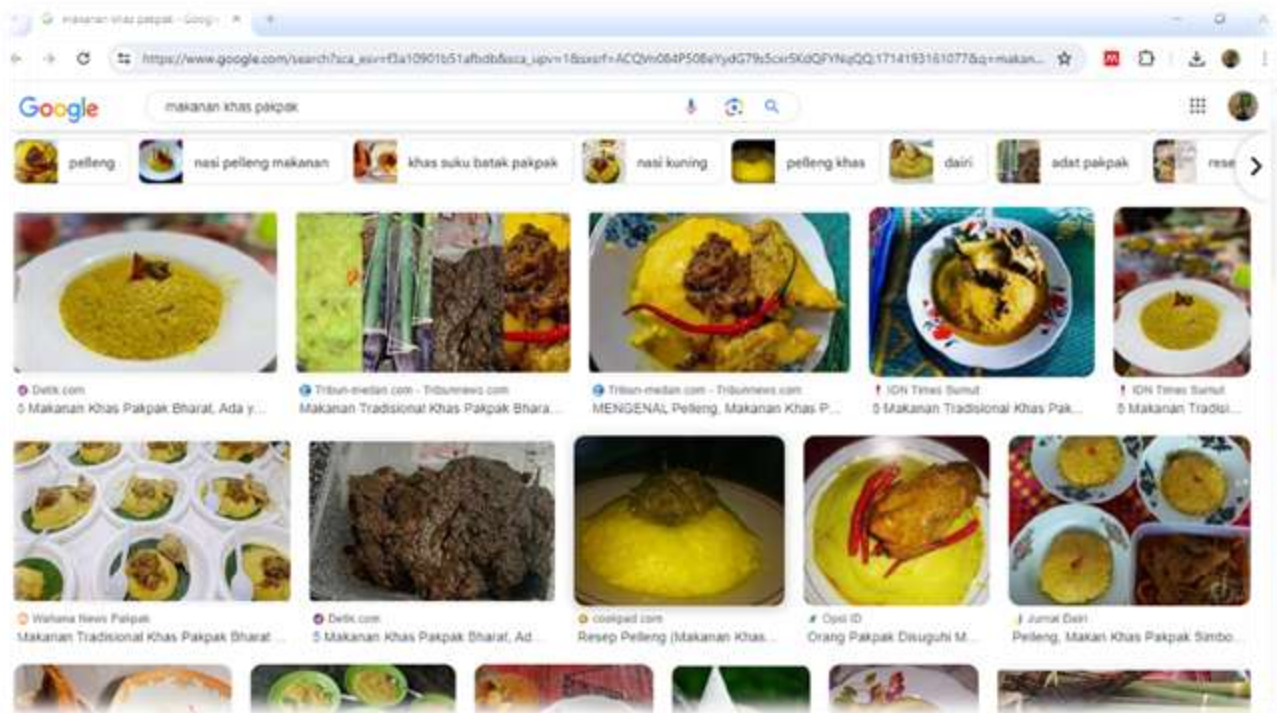
Picture 1. Tradisional Pakpak Food

Picture 2. Example of Typical Pakpak Food Procedure Text

The discussion phase of the research involved an interactive learning approach where students were tasked with reading procedural texts, rewriting them, and presenting their findings to their peers. This structured activity aimed to encourage active engagement and foster a deeper understanding of Pakpak local wisdom embedded within procedural texts. Throughout the process, students demonstrated enthusiasm and active participation, contributing to a lively and dynamic classroom atmosphere. The question and answer sessions that followed each presentation facilitated meaningful discussions among students, allowing for the

exchange of ideas and insights. This collaborative learning environment not only enhanced students' comprehension of procedural texts but also promoted critical thinking and communication skills. By actively participating in these discussions, students were able to deepen their appreciation for Pakpak cultural heritage while honing their digital literacy skills.

One notable outcome of the discussion phase was the realization among students that their electronic devices, such as laptops or smartphones, could serve as valuable tools for learning. Beyond mere entertainment purposes, students recognized the potential of digital devices to support their educational endeavors, particularly in exploring procedural texts containing Pakpak local wisdom. This newfound awareness underscores the transformative impact of digital literacy on student engagement and learning outcomes. Furthermore, the study revealed the limited integration of Pakpak local wisdom into educational curricula and the need for greater emphasis on cultural preservation initiatives within educational institutions. By incorporating Pakpak cultural heritage into classroom activities, educators can create inclusive learning environments that celebrate diversity and promote cultural understanding. This research underscores the importance of integrating digital literacy and cultural preservation efforts to enrich students' educational experiences and foster a deeper connection with their cultural heritage.

Overall, the integration of digital literacy and Pakpak cultural heritage into classroom activities proved to be highly effective in stimulating students' interest in learning, particularly in procedural text material. By harnessing the power of technology and cultural resources, educators can create immersive learning experiences that resonate with students and empower them to connect with their cultural heritage in meaningful ways. Moving forward, continued efforts to integrate digital literacy and cultural preservation initiatives are essential for promoting holistic education and fostering a deeper appreciation for diversity and heritage among students.

5. Conclusion

The infiltration of foreign culture into Indonesia poses a significant threat to the preservation of Indonesian cultural heritage. With the widespread adoption of digital technology and the omnipresence of electronic devices in daily life, foreign cultural influences can easily permeate Indonesian society, potentially eroding native traditions and customs. The dominance of foreign languages, attire, cuisine, and even travel preferences among the younger generation underscores the urgent need to safeguard Indonesian cultural identity. However, by harnessing the power of digital literacy containing local wisdom, such as Pakpak cultural heritage, educators can play a pivotal role in preserving and promoting indigenous cultures. Through creative teaching methods that integrate procedural texts centered around Pakpak local wisdom, students can gain insights into their cultural heritage and develop a deeper appreciation for their roots. The accessibility of Pakpak local wisdom procedural texts via electronic devices empowers students to engage actively with their cultural heritage, thereby mitigating the influence of foreign cultural forces. By leveraging digital devices as educational tools, educators can create immersive learning experiences that foster a sense of cultural pride and identity among students. By incorporating Pakpak local wisdom into educational curricula, educators can instill a sense of cultural belonging and resilience against foreign cultural influences. Ultimately, the integration of digital literacy and local wisdom in education holds immense potential for safeguarding Indonesian cultural heritage and ensuring its continuity for future generations.

Declaration of Conflicting Interest
The authors declare that there are no conflicting interests regarding the publication of this research article.

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