

Utilization of Local Wisdom Videos for Enrichment of Students' Poetry Interpretation in the Form of Essays

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ABSTRACT

The use of videos based on local wisdom in literature learning is an innovative approach that can enrich the interpretation of poetry and improve students' essay writing skills. The purpose of this study is to describe the use of local wisdom videos to enrich the interpretation of poetry in the form of essays by 10th grade students at SMK Negeri 1 Simpang Kiri Kota Subulussalam. This study employs a qualitative approach using a descriptive method. Informants were selected purposively according to research needs. Data collection was conducted through in-depth interviews, observations, and document analysis. Data analysis followed the qualitative analysis stages outlined by Miles and Huberman, including data reduction, data presentation, and conclusion drawing. The results of the study indicate that the use of local wisdom videos, such as the Peusijek tradition, kenduri, and gotong royong, can shape more contextual, connotative, and symbolic interpretations of poetry. Students demonstrated improved abstract and reflective thinking skills and greater confidence in writing essays. Student responses were very positive because the visual media presented were relevant to their lives, making learning more active, personal, and meaningful. However, there were some challenges, such as technical limitations, differing cultural backgrounds, and low literary literacy. Despite this, teacher support, a flexible curriculum, and the integration of local values were key factors contributing to the success of this strategy. This approach strengthens understanding of poetry and fosters a deeper appreciation of literature through authentic learning experiences.

Keywords: *Local Wisdom, Poetry Interpretation, Essay Writing*

INTRODUCTION

Literary education has an important role in shaping students' personalities, aesthetic sensibilities, and critical thinking skills¹. In the Indonesian education curriculum, literature learning is directed to foster appreciation and understanding of literary works, one of which is through learning poetry. Understanding poetry requires the ability to interpret language symbols and connotative meanings contained in it, because it plays an important role in revealing the overall meaning of the poem².

Many learners have difficulty in understanding connotative and symbolic meanings in poetry³, which has an impact on their low ability to write literary essays. This difficulty is

¹ Sukirman Sukirman and Mirmawati Mirmawati, "Pengaruh Pembelajaran Sastra Kreatif Berbasis Karakter Terhadap Pengembangan Karakter Siswa Di Madrasah Aliyah Negeri Palopo," *Didaktika: Jurnal Kependidikan* 9, no. 4 (November 2020): 389–402, <https://doi.org/10.58230/27454312.54>.

² Kodrat Eko Putro Setiawan and M. Pd Andayani, *Strategi Ampuh Memahami Makna Puisi: Teori Semiotika Michael Riffaterre Dan Penerapannya* (Eduvision, 2019).

³ Windu Tri Mukherna, Chandra Chandra, and Inggria Kharisma, "Analisis Kemampuan Memahami Makna Konotasi Dan Denotasi Pada Siswa Kelas VI SD," *Semantik : Jurnal Riset Ilmu Pendidikan, Bahasa Dan Budaya* 3, no. 2 (May 2025): 86–95, <https://doi.org/10.61132/semantik.v3i2.1645>.

exacerbated by the limited learning media used by teachers⁴. Teachers tend to use learning videos that are general in nature and less relevant to the local context of students, as well as the lack of utilization of technology in Merdeka Curriculum-based learning⁵. This inappropriate learning media contributes to students' low interest in participating in literature learning, especially in writing interpretive essays.

One approach that can be used to overcome the gap in literature learning is through the integration of local wisdom into the learning process. Local wisdom includes a set of values, norms, and knowledge that develop in people's lives and are passed down from generation to generation as part of their collective cultural identity⁶. The integration of local wisdom in learning not only enriches teaching materials, but also strengthens students' cultural identity and makes learning more contextual and meaningful. In the context of poetry learning, local wisdom can be presented through video media that displays narratives, culture, or local phenomena that are in line with the theme of the poem. This local wisdom-based video media is believed to stimulate students' thinking, imagination, and foster aesthetic sensitivity in interpreting poetry.

Several previous studies have shown that the integration of local wisdom and innovative approaches in the development of teaching materials and learning media has a significant contribution to improving student competence at various levels of education. Hairunisa's research⁷ developed a Central Kalimantan local wisdom-based enrichment book for thematic learning in SD/MI using the ADDIE model, which proved to be very feasible to use based on the results of expert validation and student trials. Meanwhile, Yuanita et al developed differentiated teaching materials for writing opinion articles in high school using the Borg & Gall model as a response to students' low motivation and writing ability, which was also declared feasible based on expert validation tests. Furthermore, Fathma Cita Zunur Rahma⁸ evaluated the effectiveness of the Banten local wisdom-based BIPA module through a qualitative descriptive approach, which was proven to improve the understanding of local language and culture for foreign students. Rofita and Sella examined the effect of the Problem Based Learning model assisted by interactive videos on the critical thinking skills of elementary school students with a quantitative approach and statistically significant results.

On the other hand, Ari Kusmiatun⁹ used a participatory action research approach in training scientific writing and essays for SMA/SMK/MA teachers to improve student literacy through strengthening teacher competence. All of these studies become important footholds for the study entitled "Utilization of Local Wisdom Videos for Enrichment of Poetry Interpretation in the Form of Essays for Class X Students of SMK Negeri 1 Simpang Kiri Subulussalam City" which presents a novelty by integrating visual media based on local culture and digital technology in literature learning. Unlike previous studies that focused on printed teaching

⁴ Eliyantika Eliyantika, Ahmad Hari Witono, and Ilham Syahrul Jiwandono, "Penggunaan Media Pembelajaran Guru Kelas IV SDN Kemiri Tahun Pelajaran 2021/2022," *Jurnal Ilmiah Profesi Pendidikan* 7, no. 3 (August 2022): 1315–26, <https://doi.org/10.29303/jipp.v7i3.749>.

⁵ Siti Zulaiha, Meisin Meisin, and Tika Meldina, "Problematika Guru Dalam Menerapkan Kurikulum Merdeka Belajar," *Terampil: Jurnal Pendidikan Dan Pembelajaran Dasar* 9, no. 2 (2023): 163–77, <https://ejournal.radenintan.ac.id/index.php/terampil/article/view/13974>.

⁶ Zulaiha, Meisin, and Meldina.

⁷ Hairunisa Hairunisa, "Pengembangan Buku Pengayaan Berbasis Kearifan Lokal Pada Pembelajaran Tematik Kelas IV Di SD/MI" (PhD Thesis, IAIN Palangka Raya, 2021), <http://digilib.iain-palangkaraya.ac.id/4481/>.

⁸ Ahmad Arif Widiyanto and Rose Fitria Lutfiana, "Kearifan Lokal Kabumi: Media Internalisasi Nilai-Nilai Karakter Masyarakat Tuban Jawa Timur," *Satwika : Kajian Ilmu Budaya Dan Perubahan Sosial* 5, no. 1 (April 2021): 118–30, Tuban, <https://doi.org/10.22219/satwika.v5i1.15929>.

⁹ Ari Kusmiatun et al., "Pelatihan Pembinaan Penulisan Karya Ilmiah Dan Esai Bagi Guru SMA/SMK/MA Dalam Upaya Meningkatkan Literasi Siswa," *GUYUB J. Community Engagem* 5, no. 1 (2024): 229–48,

materials or academic writing skills training, this study emphasizes a contextual and aesthetic approach through the use of local wisdom videos as a visual stimulus in fostering art appreciation, strengthening interpretive abilities, and honing students' creative writing expressions in the form of essays. This approach enriches the literature learning model that is fun, relevant, and in accordance with the characteristics of vocational students.

The novelty of this research lies in the integration of local wisdom videos as an enrichment medium for learning poetry interpretation directed at producing interpretive essays, so that learning is not only textual but also contextual and interactive based on local culture. This approach has not been widely applied, especially at the Vocational High School level in the Subulussalam region. Another novelty in this research lies in the integrative focus between local culture-based visual media and literature learning, especially poetry interpretation and essay writing at the Vocational High School level. Unlike previous studies that predominantly use printed teaching materials or are oriented towards thematic learning and academic writing skills, this study emphasizes a contextual and aesthetic approach by making local wisdom videos a visual stimulus to foster art appreciation, strengthen interpretive skills, and hone students' creative writing expression in the form of essays. The combination of local cultural elements, digital technology, and literary literacy is an original contribution to the development of an innovative, fun, and meaningful literature learning model in accordance with the characteristics of Vocational High School students.

This research is relevant to the need for contextual, creative, and local culture-based literature learning, in line with the Merdeka Curriculum which emphasizes strengthening the student profile of Pancasila. This research aims to describe the effectiveness of using local wisdom-based videos in improving the ability of class X students of SMK Negeri 1 Simpang Kiri Subulussalam City to interpret poetry and express the results of their interpretation through essay writing.

Based on this phenomenon, the researcher conducted a study focused on efforts to improve essay writing skills through the use of local wisdom-based videos in learning poetry interpretation. This research is expected to contribute to the development of contextual, innovative, and technology-integrated literature learning models, in line with the policy direction of the Merdeka Curriculum and the development of information technology. Therefore, this research is formulated in the form of a thesis with the title "Utilization of Local Wisdom Videos for Enrichment of Poetry Interpretation and Developing Essay Writing Skills of Class X Students of SMK Negeri 1 Simpang Kiri."

RESEARCH METHODS

Based on the problems raised, the author uses a qualitative approach with descriptive methods in the research that has been done. This method aims to describe the reality of the events being studied, making it easier for researchers to obtain objective data. According to Sugiono¹⁰, qualitative research methods are methods based on the philosophy of post-positivism and are used to research in natural conditions, where the researcher acts as the main instrument. Data collection will be carried out through triangulation techniques, data analysis is inductive, and research results emphasize meaning rather than generalization. In this study, researchers describe in depth about the Utilization of Local Wisdom Videos for Enrichment of Poetry Interpretation in the Form of Essays of Grade X Students of SMK Negerin 1 Simpang Kiri Subulussalam City.

¹⁰ Sugiyono, *Metodologi Penelitian Kualitatif, Cet. IV* (Bandung: CV. Alfabeta, 2021).

This research was conducted at SMK Negeri 1 Simpang Kiri District Simpang Kiri Subulussalam City, Aceh Province. This research was conducted in Class X Multimedia SMK Negeri 1 Simpang Kiri, the student data studied in the odd semester of the 2023/2024 academic year. The time of this research will be carried out starting from August 20, 2024 - December 24, 2024. This Qualitative Research is conducted through several stages as follows: (1) Pre-field stage, (2) Implementation stage (3) Data analysis stage. (4) the stage of formulating findings and (5) the stage of making research reports. Lofland, as cited by Moleong¹¹, states that the main data sources in qualitative research are words and actions, while documents and other data are considered as additional data. Furthermore, Bungin divides data sources into two types, namely primary data sources and secondary data sources. Primary data sources are data obtained directly from the first source in the field, while secondary data sources are data that comes from a second source after primary data¹².

Sevilla defines observation simply as a process in which the researcher or observer directly sees and observes the situation under study¹³. In the implementation of observation, the researcher is directly present in the classroom to observe the various dynamics that occur during the teaching and learning process. The main focus of observation was directed at several important aspects, namely: students' responses while watching the local wisdom video, such as facial expressions, level of attention, and emotional involvement; discussions among students after watching the video, which showed students' understanding, interpretation, and courage in expressing opinions; activities in writing poetry interpretation in the form of essays, which reflected students' ability to express ideas in writing; and interactions between teachers and students during the learning process, including the approach used by the teacher to facilitate students' understanding and involvement while Documentation is a record of events that occurred in the past and can take the form of various media such as written documents, pictures, or other works made by others.

Examples of forms of documentation include diaries, sketches, drawings, biographies, stories, and so on. Documentation is an important part of research because it can strengthen and complement data obtained through other methods such as observation and interviews¹⁴. Then interviews, Stewart and Cash define interviews as a form of interaction that involves the exchange or sharing of rules, responsibilities, feelings, beliefs, motives, and information. Through interviews, the actual conditions in the field can be revealed, so that existing problems can be analyzed and resolved more precisely¹⁵. Susilarini 2022 emphasizes that in the interview process, the role of the interviewer and the interviewed subject is very important to note¹⁶. The form of interview used in this research is semi-structured interview, which is a form of interview that has guiding questions but still provides flexibility for researchers to explore more deeply the answers given by the interviewees. The interview subjects consisted of Indonesian language teachers as the main implementers of learning, grade X students as learners who

¹¹ Lexi J. Moleong, *Metodologi Penelitian Kualitatif/Lexy J. Moleong*, Pt Remaja Rosdakarya, 2017.

¹² Ratnaningtyas et al., "Metodologi Penelitian Kualitatif," *Aceh: Yayasan Penerbit Muhammad Zaini*, Januari, 2023.

¹³ Sutikno, M. Sobry, and Prosmala Hadisaputra, *Penelitian Kualitatif* (Lombok: Holistica, 2020).

¹⁴ Pakpahan et al., *Metodologi Penelitian* (Medan: Yayasan Kita Menulis, 2022).

¹⁵ Steve Modlin and La Shonda M. Stewart, "Cash Management Practices among Southeastern County Governments: Proper Utilization Or Excessive Caution," *Public Finance and Management* 12, no. 2 (June 2012): 100–119, <https://doi.org/10.1177/152397211201200201>.

¹⁶ Nafsiah Mboi et al., "The State of Health in Indonesia's Provinces, 1990–2019: A Systematic Analysis for the Global Burden of Disease Study 2019," *The Lancet Global Health* 10, no. 11 (November 2022): e1632–45, [https://doi.org/10.1016/S2214-109X\(22\)00371-0](https://doi.org/10.1016/S2214-109X(22)00371-0).

directly experienced the learning process using local wisdom video media, as well as vice principals for curriculum (if considered relevant) who have the authority to design and evaluate the implementation of curriculum and learning methods at school.

The types of documents collected include several important aspects. First, the lesson plan (RPP) used by the teacher as a guideline in teaching, especially those that contain the integration of local wisdom videos in poetry learning. Second, the local wisdom video materials used during learning, which became the initial stimulus for students in understanding the context of poetry. Third, the results of poetry interpretation essays written by students, as a representation of their ability to interpret poetry based on the experience of watching the video. In addition, documentation also includes photographs and/or video recordings of the learning process that show how the learning activities take place visually. Miles and Huberman in Fitri suggested that, qualitative research data analysis can be done through three streams of activities that occur simultaneously, namely: data reduction, data displays, and conclusion drawing/verification)¹⁷.

RESULTS AND DISCUSSION

The Process of Utilizing Local Wisdom Videos to Shape the Poetry Interpretation of Class X Students of SMK Negeri 1 Simpang kiri

The utilization of local wisdom-based videos in Indonesian language learning at SMK Negeri 1 Simpang Kiri is one of the teacher's innovations to improve students' poetry interpretation skills, especially in class X. This process is not just showing visual impressions, but through structured learning stages, from planning, implementation, to evaluation of student interpretation results. This process is not just showing visual impressions, but through structured learning stages, starting from planning, implementation, to evaluating student interpretation results. After Observation. Before the application of local wisdom videos as learning media, observations were made of the poetry learning process in class X of SMK Negeri 1 Simpang Kiri. From the observation, it was found that students' interest in participating in poetry learning was still relatively low. This can be seen from the attitude of students who tend to be passive during the learning process. Many students seemed less enthusiastic, often looked down, chatted with friends, or even looked bored when the teacher explained the material conventionally without a variety of learning media.

Based on the results of interviews with Indonesian language subject teachers (EA), in an effort to increase student interest and ability, learning media in the form of Acehese local wisdom-based videos are applied. The video used is entitled Peuseujuk, which raises the spiritual and cultural values of Aceh. This video was chosen because it has a similar theme with the poem studied, Syair Perahu by Hamzah Fansuri, which is also full of spiritual and religious values. In the implementation stage, learning is done interactively and contextually. The teacher first played the video to the students and asked them to observe the content of the video in depth. After that, students read the selected poems, either independently or together. Then, they are invited to discuss the meaning of the poem by connecting it to the video they have just seen.

Based on field observations, the classroom atmosphere became more active and dynamic. Students seemed more enthusiastic about learning. When the video was played, students listened seriously. They responded spontaneously to scenes that they found touching or

¹⁷ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (sage, 1994),

familiar. For example, when the video showed the peusejuk tradition, students showed pride. Some students immediately associated the tradition with the value of togetherness reflected in the poem that was read afterwards.

One of the students, AK, conveyed in an interview conducted with the

"In the past, when I read poetry, I was confused about what to write. Sometimes I could only guess what it meant, and often got it wrong too. But after seeing the video, I understood that poetry can talk about our customs too. The video made me feel closer to the content of the poem, because the atmosphere was familiar. So it's easier to connect the content of the poem with my daily life. Now I feel more confident when I am asked to interpret poetry in class".

In the interview conducted by the researcher, Teacher EA mentioned that: I was amazed by some of their writing. Some students were able to explore the deep meaning of the poem after seeing the video. Some could even connect the words in the poem with their own experiences in the village. Through this process, learning is no longer one-way. The video featuring local wisdom bridges students' understanding of the poem's content. The process of utilizing local wisdom videos has provided a contextual, grounded, and effective learning approach in shaping students' interpretation of poetry. By linking literary texts and local culture, students can more easily understand and interpret poetry as a whole. Learning activities become meaningful because they involve students' real experiences, build a sense of pride in their own culture, and encourage creativity in thinking and writing.

The Impact of Using Local Wisdom Videos

The use of local wisdom-based videos in class X SMK Negeri 1 Simpang Kiri has a significant impact on students' ability to interpret poetry. Before using video media, many students found it difficult to understand the content of poetry. They tended to translate poems literally without exploring deeper meanings. This is due to the lack of understanding of symbols, metaphors, and cultural contexts in poetry. Students also often complain that the language in poetry is too difficult to understand. This was said directly by AK when interviewed by the researcher.

"If I'm just told to read a poem and told to understand it, I like to be confused. Sometimes the language is difficult, and I don't know what it means. I become lazy to read, because it feels far from my daily life. But when I learn using videos, I start to understand, because I can see examples directly in real life".

Teacher EA said in an interview conducted by the researcher, namely: After using the video, the results of their interpretation tasks are much better. Not just longer, but also deeper and more reflective. Students began to use words that showed understanding, such as 'sensitize', 'describe village life', or 'teach the value of sincerity. RS also stated a similar thing in the results of the interview conducted by the researcher, namely:

"If you can continue to use videos, it's more exciting. The problem is that I can feel the content of the poem, not just read it. Usually I get bored quickly if I only hear the teacher's explanation, but when I watch videos, I become more interested and understand. Moreover, the videos are about customs that I have seen first-hand, so I feel close to the content of the poems. Learning also became more lively, not monotonous. I hope that in the future I can learn poetry that way again, because it makes me more enthusiastic and not afraid of being wrong when interpreting".

The school principal also supports this approach. According to him, the integration of local cultural values in learning is an effective way to strengthen students' character. This is what he said in an interview with the researcher:

"Students not only learn Indonesian, but also learn to recognize their own culture. This is important to shape the character and identity of our children in the midst of globalization".

The impact of using local wisdom videos on students' poetry interpretation skills is very positive. Students showed better understanding, increased interest in learning, and more reflective and meaningful writing skills. Video media that promotes local culture is able to connect literary texts with students' reality, build contextual understanding, and strengthen critical thinking skills and empathy for cultural values. This approach should be continued and developed as it has proven effective in improving the quality of literature learning in schools.

Based on the results of observations and interviews conducted, it can be concluded that the utilization of local wisdom videos in learning poetry in class X SMK Negeri 1 Simpang Kiri proved effective in improving students' interpretation skills. This media not only arouses interest in learning, but also helps students understand the meaning of poetry more deeply by linking it to the cultural context they are familiar with. Teachers and students alike felt that learning became more lively, contextualized, and meaningful, which in turn encouraged critical thinking and personal reflection in interpreting literary works.

Students' Response to the Use of Local Wisdom Video in Learning Poetry Interpretation of Class X Students of SMK Negeri 1 Simpang Kiri

At the initial stage, the researcher conducted an interview with a teacher with the initials EA. He said that before the introduction of local wisdom-based video media, the majority of students showed low interest in learning poetry and essays. Poetry is considered confusing and difficult to understand, especially if it uses old language or complex metaphors, such as those found in the poem "Syair Perahu" by Hamzah Fansuri. Some students even think poetry is only suitable for those who like to imagine or daydream. From these problems, the teacher took the initiative to use video media that displays elements of local Acehese culture such as the peusijek culture that is always carried out by the people of Aceh when celebrating, moving a new house, a new motorcycle or a new car. The teacher showed short documentary videos and some of them were recorded independently.

When a video on the "peusejuk process of Acehese culture" was played, students showed great enthusiasm. They made comments, laughed, and showed positive reactions because they felt familiar with the video content. After watching the video, students' responses were very positive. They were enthusiastic, commented, laughed and showed interest because they were familiar with the content. The video provided a strong visual and emotional context, making it easier for students to understand the spiritual themes raised by Hamzah Fansuri in "Syair Perahu". Based on observations and reports from several teachers, student responses tended to be positive. The video is not only visually appealing, but also touches the emotional aspect. Videos that feature local culture or traditions make students feel connected and more valued. This closeness makes learning more meaningful.

Furthermore, the Indonesian language teacher, Mrs. EA, provided information from interviews conducted by researchers, that: The use of local wisdom-based videos increases students' confidence and participation, even those who were previously passive become more active. Videos that are close to their lives trigger emotions and enthusiasm for writing, and make them feel valued. Teachers saw improvements in writing structure, word choice, and

analytical skills. Students also found it easier to understand the poems and relate them to reality. They hope that videos like this are used more often, and even want to be involved in making them to make learning more meaningful and contextualized.

Based on the results of interviews with principals and teachers, it can be concluded that the use of local wisdom-based videos has a positive impact on the learning process. This is in line with the researcher who used peusijek locally-based video media to improve poetry interpretation in essay form with the theme “sya’ir perahu” by hamzah fansuri. The video was able to increase students' emotional involvement, build confidence, and encourage critical thinking and writing skills.

According to the interviews collected, many students stated that after watching the video, they understood the meaning of the poem more easily because they had a visual and cultural context that helped in the interpretation of the poem's symbols and messages. Words like “land” were no longer taken literally, but understood as symbols of identity and cultural heritage.

In essay writing, they showed better reflective and argumentative skills, were able to compare local traditions and current conditions, and express opinions critically. First, the teacher initials EA also said that one of the striking changes after the use of videos was the increased confidence of students in discussing and writing. Even students who were usually passive began to actively participate. For example, a student who was previously always silent became enthusiastic after watching a video about the Peusijek tradition from his hometown. The video evoked emotions and provided space for students to express their local identity.

Second, based on the observation, the researcher observed and found that the use of local wisdom videos in learning poetry and essays had a positive impact emotionally and cognitively. Students became more engaged, active, and reflective in understanding poetry, as well as more skillful and confident in writing essays. The classroom atmosphere becomes more interactive, and learning feels more meaningful because it is directly related to their cultural identity. Below is a documentation of students focusing on the video showing the peusijek culture of the Acehnese people.

Third, the use of local wisdom-based videos, especially those featuring the Peusijek tradition of the Acehnese community, proved to provide a positive response in learning poetry interpretation and essay writing. The video succeeded in increasing students' interest, understanding, and emotional and cognitive engagement. Students become more active, confident, and able to write reflectively and critically by linking the subject matter to their local experiences and culture. Learning also becomes more meaningful and enjoyable as it is rooted in cultural identities that are close to students' daily lives.

Analysis of Obstacles and Supporting Factors

Based on the results of interviews and observations of researchers with teachers and students above, it was found that:

Table. 1 Analysis of Obstacles and Supporting Factors

Aspects	Constraints	Supporting Factors
Technical	<ul style="list-style-type: none"> - Equipment is not optimized (LCD, speakers, video sound) - Unstable internet - Class lacks facilities - Teachers use personal or borrowed devices 	<ul style="list-style-type: none"> - The school seeks assistance for audiovisual facilities - Principal support for learning innovation

Cultural	<ul style="list-style-type: none"> - Students are not emotionally connected due to diverse cultural backgrounds - Lack of familiarity with local traditions 	Local culture-based videos increase emotional engagement and pride in one's own culture
Pedagogical	<ul style="list-style-type: none"> - Students are awkward with contextual approach - Difficult to understand cultural symbols & philosophy - Descriptive and non-analytical essays - Difficult to organize paragraphs 	<ul style="list-style-type: none"> - Teacher provides essay outline, feedback, and group discussion - Video becomes a bridge between poetry and real life
Managerial	<ul style="list-style-type: none"> - Video duration is too long - Time management and variety of methods are still lacking 	<ul style="list-style-type: none"> - Teachers are creative and innovative in presentation - Merdeka curriculum provides room for innovation and local integration
Student Response	<ul style="list-style-type: none"> - Low engagement at the beginning of video use due to old habits 	<ul style="list-style-type: none"> - Students find learning more meaningful - Group discussions strengthen cross-cultural understanding

In the initial observation, conventional learning methods such as lectures, questions and answers, and direct reading of texts proved ineffective in arousing students' interest in poetry. Many students felt that poetry was too abstract and far from their lives, resulting in reluctance and passivity. This is in line with Slavin's findings¹⁸ which states that students will be more motivated to learn if the material taught has direct relevance to their lives and is delivered through a multimodal approach (verbal, visual and affective). When teachers started utilizing videos featuring local culture as learning media, there was a big change in students' responses. Videos not only provide visual support, but also hone students' emotional and cultural aspects. The visualization of local values in the video makes students feel recognized and valued, thus forming an emotional bond with the learning material. This process builds what Howard Gardner calls interpersonal and intrapersonal intelligence, where students are able to understand the relationship between personal experience and symbolic meaning in poetry.

In the implementation stage, the teacher uses the "peusijuk" video as an intermediary medium before students read and write the poem. This process was then continued with group discussions and individual assignments to write essays from the poem "Sya'ir Perahu". The results of observations and interviews showed that students were able to demonstrate a deeper understanding of the symbols and moral messages in the poems. They not only interpreted the words denotatively, but also connotatively, by linking the poem's message to cultural values and social reality in their environment. In Piaget's framework, this indicates a constructive process: students build new knowledge based on actual experience, and reconstruct meaning personally through interpretation and reflection.

The effects of this approach are not only felt from the cognitive side, but also from the affective and social sides. Students became more confident, active in discussions, and had a new spirit in writing essays. The students' writing showed improvement in structure, diction selection, and depth of meaning. Many of them began to express local values and relate them

¹⁸ Robert E. Slavin, *Educational Psychology: Theory and Practice* (Pearson, 2018), <https://thuvienso.hoasen.edu.vn/handle/123456789/7375>.

to contemporary issues, showing a critical and empathic thinking process. As stated by Bruner, meaningful learning experiences encourage students to build complex and sustainable mental representations, especially when combined with contextualized narratives and visuals. Teachers and principals recognize this method as a holistic approach that, in addition to strengthening language and literature skills, also instills a love of culture and shapes students' character based on local traditions. From this, it is clear that local wisdom video media not only functions as a learning tool, but also as a means of value and character building.

Thus, it can be concluded that the use of local wisdom-based videos in Indonesian language learning contributes significantly to students' learning processes and outcomes. This strategy simultaneously supports students' cognitive, emotional, social and cultural development, in line with their developmental stages according to Piaget's theory and supported by the views of other experts such as Vygotsky. Therefore, this contextual approach deserves to be further developed and sustainably applied in literature learning and other fields that emphasize symbolic and reflective understanding.

The success of this approach is reflected in the testimonials of students such as AK, who stated that he better understood the symbols of nature in the poem because he had direct experience with similar cultures in his environment. This shows that visual media not only strengthens cognitive connections between symbols and meanings, but also fosters cultural identity and pride in local values. Support from school principals, ongoing teacher training and institutionally strengthened cultural literacy are important social capital in accelerating this pedagogical transformation.

Based on the description above, it can be concluded that the use of local wisdom (peuseujuk) based video in learning poetry interpretation and writing esa from hamzah fansyuri's "sya'ir perahu" poem in class X SMK Negeri 1 Simpang Kiri makes a positive contribution to increasing understanding, emotional involvement, and strengthening students' cultural identity.

Based on the description above, it can be concluded that the use of local wisdom-based videos (peuseujuk) in learning poetry interpretation and writing essays from the poem "sha'ir perahu" hamzah fansyuri in class X SMK Negeri 1 Simpang Kiri makes a positive contribution to increasing understanding, emotional involvement, and strengthening students' cultural identity. Despite various technical, cultural, pedagogical, and managerial constraints, this approach remains relevant and effective when supported by the active role of teachers, curriculum flexibility, and students' socio-cultural engagement. The integration of local cultural visualization as a concrete stimulus is proven to be able to bridge abstract understanding of poetry and strengthen critical thinking in writing essays, as supported by Piaget's theory. Thus, this media has the potential to be a transformative and contextual pedagogical alternative in the development of literary and cultural literacy in schools.

CONCLUSION

The use of local wisdom-based videos, such as the Peuseujuk tradition, in learning poetry interpretation in class X of SMK Negeri 1 Simpang Kiri proved effective in improving students' contextual understanding and essay writing skills. The visual media full of cultural values successfully connects poetry material with students' life experiences, triggers emotional engagement, and encourages a reflective and personalized learning process. In line with Piaget's theory and Situated Learning, this approach creates concrete learning experiences that strengthen symbolic and abstract meanings in literary works. Despite technical and pedagogical

constraints, the success of this strategy is supported by teacher creativity, curriculum flexibility, and positive student responses. For future research, it is recommended to explore the effectiveness of local cultural media in strengthening critical literacy across texts, as well as its impact on increasing tolerance and cultural appreciation in a multicultural school environment.

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