DEVELOPING LUWU FOLKTALES BILINGUAL BOOK (ENGLISH AND TAE LANGUAGE) AS READING MATERIAL FOR 10TH GRADE OF MAN PALOPO

A thesis

Submitted to the Education and Teacher Training Faculty of UIN Palopo
to conduct the research in order to complete undergraduate studies
in the English Language Education study program

Proposed By

ARTADINAH

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ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
EDUCATION AND TEACHER TRAINING FACULTY
STATE UNIVERSITY OF PALOPO
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THESIS APPROVAL

This thesis, entitled "***Developing Luwu Folktales Bilingual Book (English and Tae Language) as Reading Material for the 10th Grade of MAN Palopo***" Which is written by Artadinah, Register Number 2002020028, the student of English Language Education Study Program of Education and Teacher Training Faculty at State Islamic University of Palopo, has been examined in Thesis Examination/Munaqasyah which was carried out on Monday, May 19th, 2025 M, coinciding with Dzulqa'dah 21st, 1446 H. It has been approved by the examiners as a requirement to pursue the degree of Sarjana Pendidikan *(S.Pd)*.

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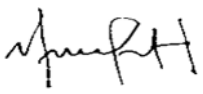
It is hoped that this research can provide benefits for other researchers and readers.

Palopo, 20 January 2025
The Researcher



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ABSTRAK

Artadinah, 2025. *"Pengembangan Buku Dua Bahasa (Bahasa Inggris dan Tae) Cerita Rakyat Luwu sebagai Materi Bacaan untuk kelas 10 MAN Palopo."* Skripsi Program Studi Pendidikan Bahasa Inggris, Fakultas Tarbiyah dan Ilmu Keguruan, Universitas Islam Negeri Palopo. Dibimbing oleh H. Rustan Santaria dan Dewi Furwana.

Penelitian ini bertujuan untuk mengembangkan Buku Cerita Rakyat Luwu yang dapat membantu siswa kelas 10 di MAN Palopo dan untuk mengetahui persepsi siswa terhadap Buku Cerita Rakyat Luwu. Metode yang digunakan dalam penelitian ini adalah *Research and Development* (R&D) dengan model 4D, yang terdiri dari empat tahap: *Define* (pendefinisian), *Design* (perancangan), *Develop* (pengembangan), dan *Disseminate* (penyebaran). Instrumen penelitian yang digunakan adalah wawancara dan kuesioner. Hasil dari penelitian ini adalah: 1) Buku Cerita Rakyat Luwu yang terdiri dari 7 unit, yaitu Putri Tandampalik, Kisah Raja Luwu, Legenda Sawerigading, Legenda To Manurung, Sejarah Bulu Poloe, Gunung Bambapuang, Desa Batu Mebali; 2) Persepsi siswa terhadap Buku Cerita Rakyat Luwu sangat positif dengan skor 4,3 dan nilai persentase rata-rata mencapai 86%. Berdasarkan hasil validasi ahli, skor validasi desain dan tata letak sebesar 90% dengan kategori "sangat baik", skor validasi bahasa sebesar 84% dengan kategori "sangat baik", dan skor validasi materi sebesar 80% dengan kategori "baik". Selain itu, hasil persepsi guru memperoleh kategori "baik". Oleh karena itu, Buku Cerita Rakyat Luwu untuk siswa kelas X layak digunakan sebagai media bahan bacaan untuk siswa kelas X dan siswa pada umumnya.

Kata Kunci: Buku *Bilingual*, Cerita Rakyat Luwu, Pemahaman Membaca

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الملخص

أرتادينة، ٢٠٢٥. "تطوير كتاب ثنائي اللغة (باللغة الإنجليزية وباللغة تائي) لقصص شعبية من لُوْوُو كمادة قراءة لطلاب الصف العاشر في المدرسة الثانوية الحكومية الإسلامية بمدينة بالوبو." رسالة جامعية في برنامج دراسة تعليم اللغة الإنجليزية، كلية التربية والعلوم التعليمية، جامعة بالوبو الإسلامية الحكومية. تحت إشراف: أ.د. رستان سانتاريا، ود. دوي فوروانا.

يهدف هذا البحث إلى تطوير كتاب لقصص شعبية من منطقة لُوْوُو يكون مناسبًا كمادة قراءة لطلاب الصف العاشر في المعهد، بالإضافة إلى معرفة تصورات الطلاب حول هذا الكتاب. وقد استخدم الباحث منهج البحث والتطوير (*Research and Development – R&D*) بنموذج 4D الذي يشمل أربع مراحل: التحديد، والتصميم، والتطوير، والنشر. أما أدوات جمع البيانات، فقد تمثلت في المقابلات والاستبيانات. تمخض البحث عن النتائج التالية:١) تأليف كتاب يحتوي على سبع وحدات قصصية، وهي: الأميرة تانداميباليك، قصة ملك لُوْوُو، أسطورة ساويريگادينغ، أسطورة تو مانورونغ، تاريخ بولو بولو، جبل بامبابوانغ، وقرية باتو ميبالي. ٢) أظهرت نتائج استبيان الطلاب أن تصوراتهم تجاه الكتاب إيجابية للغاية، حيث بلغ متوسط التقييم ٤،٣ بنسبة ٨٦٪. وبحسب نتائج التحقق من الخبراء، فقد حصل تصميم الكتاب وإخراجه على نسبة ٩٠٪ بتقدير "ممتاز"، كما حصلت اللغة على ٨٤٪، والمحتوى على ٨٠٪، وكلاهما بتقدير "جيد جدًا". كما أن تقييم المعلمين جاء ضمن فئة "جيد". وبناءً على هذه النتائج، فإن كتاب القصص الشعبية لُوْوُو لطلاب الصف العاشر صالح للاستخدام كوسيلة تعليمية وكمصدر للقراءة لدى طلاب المرحلة الثانوية.

الكلمات المفتاحية :الكتاب الثنائي اللغة، القصص الشعبية لُوْوُو، فهم المقروء

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CHAPTER I

INTRODUCTION

A. Background

One of the parts of Indonesian history that we are bequeathed to preserve is folktales area. Folktales is an anonymous story that is not bound by space and time, which circulates widely orally in the community. Folktales itself has another function besides as entertainment; in folktales containing values or educational messages of this folktales can be used as an example in life. Folktales is one of history and being one of the cultural assets in every region in Indonesia so that students can get to know history and cultural wealth through folktales.[1]

Using folktale in the teaching of foreign languages as suggested that utilization folktales into the teaching of foreign languages can be done since it can enhance quickly learning, support classroom participation, and enlarge students' vocabulary. Other impacts of Utilizing folktale in reading comprehension teaching also found, he found that the use of folktale can stimulate students' interest in the reading class, students' involvement in discussion, enhanced students' self-confidence and even it makes the poor students active.[2]

In English there are four skills that must be mastered, namely listening, speak, read, and write. Among the four skills, reading is very important in the field of education. Also read central to the student's experience at school and in

---

[1] Hasanah, Siti Uswatun, Syarip Hidayat, and Ahmad Mulyadi Pranana. (2022). Analisis Penanaman Nilai Cinta Tanah Air Melalui Kegiatan Literasi Membaca Cerita Rakyat di Sekolah Dasar. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, *2*(02), 282-288.

[2] Upa, Rahmawati, and Heryanto Mangalik. (2018). Utilizing Sulawesi folktales into the teaching of reading comprehension. *Jurnal Studi Guru dan Pembelajaran*, *1*(1), 37-41.

everyday life.[3] Some experts (Grab 2004, Harmer 2001); defines reading as the process of gaining experience about a text that allows the reader finding, understanding, engaging, and clarifying written message thinking. Reading is also necessary for all humans in order to obtain new information or knowledge, Allah SWT says in QS. Al-'Alaq/96:1-5 which reads:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١) (خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ٢) (اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣) (الَّذِي عَلَّمَ بِالْقَلَمِ ٤)
عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ٥)

Meaning: *"Read by (mentioning) the name of your Lord who created. He has created man from a lump of blood. Read it, and your Lord is the Most Glorious. Who teaches (man) with a pen. He teaches man what he does not know."*

Reading problems in students include: 1) Lack of student interest in learning to read. According to them, learning lessons are complicated. 2) Reading text is difficult for students to understand. When a teacher instructs students about how to read, the teacher relies a lot on pure reading texts, which cannot attract students and challenge students to understand the text. To overcome the above problems, the authors are interested in developing Luwu folktales bilingual books as reading material.

The aim of developing a bilingual book of Luwu folktales as reading material because this research is very effective in teaching reading, significantly improving their reading skills. Bilingual folktales books are the right choice because bilingual folktale books will be more able to attract students' interest in

[3] J.B. Heaton, Writing English Language Test, New Edition (Longman Inc: New York, 1998),135.

reading compared to reading textbooks or reference books that only have lessons. Students at school like one of the things or readings that they find enjoyable to read are folktales or imaginative assignments. Dina (2017) states that through folktales the problems faced by the community can be understood. From the life problems faced by the community, it is then manifested in various values that become local wisdom.

Folktales are full of moral messages, virtues, and local wisdom that are closely related to the identity of the local community. Therefore, folktales are chosen as effective teaching materials in schools because they can be used by teachers to instill character values in students. In addition, folktales also acts as a form of preservation of local culture so that the younger generation still knows, understands, and loves their own cultural heritage. By presenting folklore in the form of learning media that is interesting and easy to understand, the learning process becomes more enjoyable and meaningful for students.[4] The unique thing is that the folktales in Luwu folktales book have two languages, namely English and Tae language.

Language preservation is very important, including regional languages in Indonesia. Tae' is a regional language which is also an asset and identity of the Indonesian nation. Many local languages that are assets of this nation from year to year are on the verge of extinction and some of them have even become extinct. Tae' language is a local language that is the daily language of the people in the

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[4] Kusmana, S., & Nurzaman, B. (2021). Bahan Ajar Cerita Rakyat sebagai Perancah Pendidikan Karakter. *Indonesian Language Education and Literature*, 6(2), 351-362. DOI: 10.24235/ileal.v6i2.8778

Tana Luwu region. However, this is very contrary to the conditions that occur today, where the use of Tae' language in Tana Luwu can be said to be a rare item because the daily language used has switched to Indonesian. The use of local languages has begun to decrease because their parents no longer teach or use local languages when communicating with their children.This phenomenon causes the use of Tae' Language among school children, little by little began to be shifted by the dominant language, namely Indonesian.Language revitalization is an effort to revive new forms and functions of an endangered regional language. The smallest thing that can be done is to continue to maintain the Tae' language by teaching our children within the family. Besides the Indonesian language, we need to use the Tae' language since childhood so that it is easier to understand and cultural values are also inherited.[5]

In Indonesia there are many diverse folktales, one of which is from Luwu. Luwu folktales is full of life values that have begun to be neglected, so it is necessary to make efforts to preserve these values through preserving them. That have begun to be neglected, so it is necessary to make efforts to preserve these values through the study of Luwu folktales. These values through the study of Luwu stories. One of the Luwu folktales that is the story of Datuk Patimang's journey to spread Islam in Tana Luwu. Datuk Patimang is one of the three datuk who spread Islam in South Sulawesi. He is the bearer of the teachings of Islam in Tana Luwu.

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[5] Wijatoluwu.com, "*Menghidupkan Bahasa Tae'*" (2023)

Based on the pre-survey research on Friday, May 3, 2023, the researcher found many problems namely; 1) Lack of students interested in understanding the English text. 2) Lack of student motivation to read English books.

To overcome the above problems, the researcher is interested in developing a folktales book. Book through narrative text material in increasing students' interest in reading. The bilingual book (English and tae) researchers are interested in taking two languages because in addition to teaching at the same time want to introduce tae language to readers through folktales in Luwu. According to the researcher, this is very effective to be used in significantly to improve their reading skills. Folktale book is the folktale books are the right choice because folktales books will be more able to attract students' interest in reading than textbooks or reference books that are only used for reading. Students' interest in reading compared to textbooks or reference books that are only learning material, children at school like one of the things or reading that is fun to read is folktales or imaginative tasks. Fun to read is folktale or imaginative tasks.

The first thing to do is for the teacher to choose one title of a fictional story, legend, fable, folktale or other that belongs to the Narrative text type. Make sure the students have at least read or heard the chosen story to make it easier for them to think of building their own imagination. The similarity of the title selection for all students/groups aims to facilitate the examination and comparison

of individual/group learning outcomes. Next, give them the Cause and Effect draft. The format can be customisable as desired by the English teacher.[6]

Narrative is the description of events especially in novels, fairy tales or legends, etc. or processes story telling skills. Based on the explanation above, the researcher is interested in conducting research Title Developing Luwu Folktales Bilingual Book of Luwu Fairy Tales for Class 10 of MAN Palopo in Improving Students' Reading Comprehension Ability on narrative text.

The researcher would like to use Research and Development Methods (R n D). The name of the book is "Developing Luwu Folktales Book As Reading Material for 10th Grade of MAN Palopo ."

B. Research Question

Based on the background above, the researcher formulated the following research questions:

1. What is develop the appropriate Luwu Folktales Bilingual Book at MAN Palopo?
2. How is the students perceptions about Luwu Folktales Bilingual Book in Learning English?

C. Objective of the Research

Based on the formulation, the researcher found that the objectives of this study were:

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[6] Brown, H. Douglas, (2021) Teaching with Principles: narrative text to students (New York: Pearson Education,)/ H. Douglas Brown, Teaching by Principles an interactive approach to language pedagogy, San Fransisco, p.62

1. To develop the appropriate Luwu folktales bilingual book at MAN Palopo.
2. To find out the students perceptions about Luwu folktales bilingual book in learning English.

D. Significance of the Research

There are two important meanings of this research, namely:

1. Theoretically

a. The researcher hopes that the results of this study can be used as a reference for further research.

b. Researchers are expected to be able to contribute to guidebooks, especially English material in teaching reading skills.

2. Practical

a. The product results can be used as additional material for learning to read in English at MAN Palopo Senior high School, especially for grade 10 students.

b. Students can improve their reading skills in English.

c. Teachers easily teach reading skills because they use new teaching materials, so learning becomes fun.

E. Specification of Excepted Product

This folktales book which will be designed for grade 10 students at MAN Palopo Senior high School has the following specifications:

1. The content of the book product in two languages (English and Tae language) is Luwu folktales.
2. The product will be designed in a form that students can use to improve their ability to read narrative texts.

3. Products will be designed with colors that match the learning media to stimulate students' interest in learning English.
4. Bilingual books covering Luwu folktales, vocabulary, pictures, and practice questions.
5. The choice of theme is based on an analysis of English material for grade 10 students of MAN Palopo.

F. The Assumption and Delimitation of Research

This research has assumptions in designing folktales books for teaching reading narrative texts for grade 10 students at MAN Palopo, as follows:

1. In evaluating the design of the folktales book, expert judgment will be objective.
2. Students will use book guides to guide them in developing their reading of narrative texts.

In compiling this research, researchers have the following limitations:

1. The book of folktales contains two languages of Luwu folktales.
2. Folktales books are focused on Luwu folktales, for example The story of five opu daeng warriors in the Malay lands / Zainuddin Tika, Mas'ud Kasim, Sahabuddin, Ruslan Sri, Zakariah Djaruddin.
3. Material for folktales books focuses on teaching reading narrative texts.
4. 4-D Model (Define, Design, Develop, and Disseminate).

CHAPTER II

LITERATURE REVIEW

A. Previous Research Findings

In the development of the folktales book is a research that will produce a product in the form of a book. The book developed is a bilingual book of Luwu folktales. The researcher developed the book to improve the skills of reading narrative texts in folktales.

Azizah (2020) conducted the research entitled "Developing of Contextual Based Javanese Folk Story Books in Brebes Regency". The purpose of this study was to develop contextual text books based on Javanese folktales. This research uses a research and development approach (Research and Development). This research produced a folktales reading book that suited the needs of students and teachers. The text reads folktale recreated that is, contains a reading of folktales Brebes Regency. Her readings include Jaka Poleng, Dewi Rantangsari, Karo Baya Baby Shaman, Origins of Paguyangan Village, Origins of Pesantunan Village and Origins of Tanggungsari Village. Readings are accompanied by illustrations that are given an attractive color. The similarities of this research are the same as developing books, especially folktale. The difference between the research above and this research is that the research above develops contextual textbooks based on Javanese folklore, this research develops a bilingual book of Toraja folktale.[7]

[7] Written By, 'Developing English Learning Materials for Islamic Education Study Program At Iain Palopo English Language Education Study Program Tarbiyah and Teacher

Agustina, Harahap, and Syahrial (2019)" Developing Reading Material Based-On Local Culture For Senior High School In Kabupaten Rejang Lebong ". This study aims to determine the extent to which the folktale that exists in student books identify and add local stories to students 'books and to include local folktales in the ninth grade junior high school students' books in Rejang Lebong district as additional teaching materials. This study used the research and development model of Borg and Gall (1983) with several modifications. This study indicates that students in the folktales that are in the textbook but sometimes have difficulty understanding them. This research also identified 3 (three) Rejang Lebong folktales that fit into the student books: The Legend of the Crying Stone, Lalan Belek, and Mining Rail. The material that has been developed can be used as additional reading learning material. The similarity of this research is that both use folktale and this research has the same function for reading learning materials. The difference between the research above and this research is the research above identifying and adding folklore to student books as an additional teaching material, while this research develops folklore books. The above research uses the research and development model of Borg and Gall (1983) with several modifications. Meanwhile, this study uses the 4D model.[8]

Annisa Falasifah (2019)" Developing Folklore Wali Gendon Myth Book as Teaching of Javanese in Senior High School in Pekalongan Regency". The

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Training Faculty State Islamic Institute of Palopo Developing English Learning Materials for Islamic Edu'.

[8]Syahrial, Harahap And Agustina, *(2021) "Developing Reading Material Based-On Local Culture For Junior High Scvhool In Kabupaten Rejang Lebong", Journal of Food System Research,.*

objectives of this study are: 1) describing the needs of students and teachers for the Wali Gendon myth folktale book as teaching material for Javanese Junior High School in Pekalongan Regency, and 2) developing the Wali Gendon mythical folktale book as teaching material for the Javanese Junior High School in Pekalongan Regency. The approach used in this research is the research and development approach (Research and Development). This study produced a mythical Wali Gendon folktale book as teaching material for the Javanese language in junior high schools in Pekalongan Regency. The book contains WaliGendon's journey from childhood to death, supplemented by illustrative images supporting the story. The similarities in this research are the same as the teaching materials and the approach used in research is the same as the Research and Development approach. The difference between the above research and this research is that the above research develops a book of mythical folklore of Wali Gendon. Meanwhile, this research develops a bilingual book of Luwu folklore. The above research produced a fairy tale book of the gendon folktale.

Dewi Sri Tompo, Sahraini, Magfirah Thayyib (2023) Improving Junior High School Literacy: Incorporating Luwu Cultural Heritage into Teaching Materials. The purpose of this study was to integrate local culture into language materials that can improve students' reading skills. This research used the ADDIE model for development and assessment. This research is dedicated to developing reading materials centered on the local culture of Luwu. These materials were customized to meet the specific needs of junior high school students in the Luwu area, in accordance with the 2013 curriculum for grade VIII. The result of this

research is an enrichment book designed to improve students' reading skills. Each text in the book is accompanied by authentic pictures to facilitate students' understanding and engagement with the material. The equation of this research is both developing books, especially the folklore of Luwu. The difference between the above research and this research is that the above research lies in its unique focus: the creation of a reading book based on the local culture of Luwu, which is specifically made as an enrichment material for studying various types of texts in class VIII. Such a resource is unprecedented, signaling a significant contribution to educational materials in the region, this study developed a bilingual English and tae book on Luwu folklore.[9]

B. Theoretical Review

1. Reading

a. Definition of Reading

Reading is the act of looking at a collection of written symbols and deciphering their meaning. When we read, our eyes detect written characters (letters, punctuation marks, and spaces) and our brain converts them into phrases, sentences, and paragraphs that convey information to us. It is possible to read silently (in our heads) or loudly (so that other people can hear). Reading is an ability that allows you to receive information. We collect information from it. However, reading is a dynamic process that allows us to speak in order to

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[9] Tompo, D. S., Sahraini, S., & Thayyib, M. (2023). *Enhancing Junior High School Literacy: Incorporating Luwu Cultural Heritage into Reading Materials*. *VELES (Voices of English Language Education Society)*, *7*(3), 497-509

pronounce the words we read. Reading is a productive ability in this sense since we are both receiving and transmitting information as we learn (even if only to ourselves).

Learning to read is one of the competencies taught to students in low grades. The success of learning to read in the lower grades is very important to note, because it is the foundation for the specialization and success of student learning in the next stage (lessons in advanced classes). If language and literary learning in the low class fails, then it is most likely that similar things will happen in the high class. Therefore, learning in the low class is like "building a foundation to produce a sturdy building". Thus, the teacher's task to teach reading skills in low classrooms becomes very difficult. However, as stated by experts and research also makes it evident that only teachers can create conducive learning environment, motivate students to learn, and enhance student learning outcomes. This is possible only through a valid and well planned classroom interaction.[10] Mastering reading skill like skimming, scanning and interencing is vital for academic, professional and personal success. This article outlines benefits, objectives and pratical tips.[11]

Reading, in keeping with Nunan (2003: 68), may be a fluent method within which readers mix data from a text with their previous information to

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[10] Rustan Santaria, Rusdiana Junaid, and Aziz Thaba, (2023) 'Evaluating the Classroom Interactions and Knowing the Implications for Students' Reading Abilities', *Eurasian Journal of Applied Linguistics*, 9.1, 123–34 <https://doi.org/10.32601/ejal.901011>.

[11] Dewi Purwana, Andi Tenri Sanna Syam, (2023). The Lecturers And Students' Voice About Digital Reading: Does It Influence The Students' Reading Skill?, *Linguistics Invitative,* Vol.1, No.3.

construct meaning. It means reading is not solely the activity of reading some sentences however conjointly understands the meaning. Reading also plays a very important role in education as new analysis conducted by Alice Sullivan and Matt Brown (2013:37) from the Institute of Education (IOE) state that youngsters between the ages of ten and sixteen who place reading for created a lot of unimaginable progress, particularly in math, vocabulary, and orthography children who seldom read.[12]

According to Karen (2003),that reading is the process of deciphering print Reading is described as the act of causing a reader to comprehend the meaning of a work that has been read. It means that the reading will reveal the author's expression in order for the reader to fully comprehend the reading content. The reader's actions of read arrest and interpretation of ideas followed the soul's outpouring in living up to the plot.

Reading, according to Harris and Graham (2015), is a purposeful practice. Reading, according to Scanlon et al. (2010), is a dynamic process that necessitates the study, coordination, and interpretation of a variety of sources of knowledge. It means that reading is a method of gaining a better understanding of a text. By reading source information from a text, the reader can comprehend information. Reading will then help you understand the text, and it's a lso a good way to learn about the plot.

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[12] Husnaini Bin Pekko, (2021). 'Teaching Reading Comprehension through Story Mapping Technique at Senior High School in North Luwu', *ELTICS : Journal of English Language Teaching and English Linguistics*, 6.2, 59–66 <https://doi.org/10.31316/eltics.v6i2.1749>.

The reader must be able to do the following in order to comprehend the text:

1) Read the words out loud.
2) Get the "meanings" of the words.
3) Combine the terms to form concrete concepts.
4) Create a broader model of the text's content.

Reading identifies and recognizes printed or written symbols that serve as a stimulus to remember meaning built up through experience, according to Thinker in Abbot (1988). Reading, according to Nurhadi in Hidayatullah (2007), is a complex and difficult operation. Since it includes the readers' internal and external influences. The term "internal influences" refers to anything that has a connection with the reading materials and the reading environment.[13]

According to David (1989),"Reading is not an invariant skill, that there are different types of reading skills that correspond to the many different purposes we have for reading". The writer is confident that in the classroom, during students' reading activities, they have several goals: to graduate from high school and equip themselves with the skills to pursue their studies, whatever their goals might be. Reading comprehension is needed to achieve the objective.[14]

Based on some definitions presented, reading could be defined as a complex process whereby looks at and understands what has been written, the

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[13] Hidayatullah, *(2021) ‘'The Effectiveness of Using Spalding Method in Increasing Students’ ReadingComprehension of the Second Year Student s of SMA DDI SibatuaPangkep'' (UIN Alauddin Makassar), 29.*

[14] David, *‘'Designing Tasks for the Communicative Classroom'' , (Cambridge University Press, 1989), 33.*

combination of some components that result from one active attempt the part of the reader to understand the writer's message.

In Teaching English, Listening, Reading, and Writing are some of the skills in English. Aside from these talents, reading becomes an essential skill that students should master since they are still young. The task is a crucial factor that influences one's activity in communication. People consider reading an essential activity, so that people usually say that reading is one of the most powerful ways to expand one's horizons. The job is exciting because it helps people to access a wide variety of knowledge without having to fly. Humans are basically creatures who are always curious and need knowledge. In his life, he always needs the provision of knowledge. Knowledge is everything that is gained through experience. because humans are given god for the ability to think, the experience can be processed so that the meaning and essence of the experience is taken, which humans store as cognition. Furthermore, humans also have language so that in addition to thinking, they can also communicate the results of the truth and can be disseminated. [15]

Reading comprehension is a process of constructing meaning from reading material by combining prior knowledge and experience, information contained in the text and the reader's views related to the text being read. Information contained in the text and the reader's views related to the text being read (Duke,

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[15] Santaria, R. (2019). Konsep Dasar Metodologi Penelitian-Panduan Praktis Penyelesaian Studi. *Laskar Perubahan*.

2003).While reading comprehension according to (Anderson & Cheng, 1999) is a complex mental process that requires cognitive involvement a complicated mental process that requires cognitive involvement that is from top to bottom top-down or vice versa from bottom to top down) or vice versa from bottom to top (bottom-Up). Besides that, the understanding or view of about reading comprehenssion also comes from Rand (2002) who argues that reading comprehension is a process of eliciting and analyzing reading comprehension is a process of eliciting and making meaning by engaging or interacting directly with written language.[16]

Text comprehension depends on language proficiency and information processing. Difficult word recognition disrupts understanding by consuming excessive cognitive capacity.[17] Reading comprehension is the capability of the readers to process the text by understanding the meaning and transferring the information in more complex concerns.[18] Concerning this, the application of reading comprehension is an opportunity to attain the goal in reading which is understanding the meaning of the text to get information and transfer it into the readers' own words.[19] So reading comprehension can be concluded that a very complex mental process that is related or related to the creation and arrangement

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[16] Duke, N. (2019). *Comprehension instruction for informational text. Presentation at the annual meeting of the Michigan Reading Association*, Grand Rapids, MI

[17] Husnaini, (2021) Teaching Reading Comprehension Through Story Mapping Technique At Senior High School In North Luwu, *Journal Of English Language Teaching And English Linguistics,* Vol.2, no.6.

[18] M Bojovic, (2019) "Reading Skills and Reading Comprehension in English for Specific Purposes," The International Language Conference on The Importance of Learning Professional Foreign Languages for Communication between Cultures 2010, 1, no. September 2010 :1-5

[19] AMELIA, A. (2022). *The Use Of Flashcard To Enhance The Reading Comprehension At The 7th Grade Students Of Smpit Al-Hafizh Palopo* (Doctoral dissertation, Institut Agama Islam Negeri (IAIN) Palopo).

of meaning involving cognitive aspects through combining previous experience and knowledge with knowledge obtained at this time (from reading material) either by using a top-down or bottom-up reading model by interacting or engaging directly with written language or text.[20]

When viewed from some of the descriptions above both in terms of language in general and in terms of reading comprehension or what is commonly known as reading comprehension, then learning to read is not only to recognise words but also to understand text or reading material.[21]

2. Kinds of Reading Text

There are several kinds of reading text, as follows:

1) Explanation Text

The definition as well as the explanation's goals. An explanation is a text that describes how natural, social, technological, and cultural phenomena are created. The object of the explanation text is to clarify the "why" and "how" of the phenomenon's creation. It is commonly used in textbooks on science, geography, and history. (1.) Explanation structure in general a broad statement; a summary of the phenomena at hand to be explained. Sequenced explanation; displaying a series of steps which explain the phenomena, (2). Language Feature Featuring generic participant; sun, rain, etc. Using chronological connection; to begin with next, etc. It is using a passive voice pattern and using the simple present tense.

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[20] Musahrain, M., Suryani, N., & Suharno, S. (2018). *Analisis Kemampuan Membaca Siswa Pada Pembelajaran Reading Comprehension. Teknodika*, *16*(2), 30-36.

[21]Ermawati, Nasmillah Yunus, Abidin Pammu, (2017). The Implementation of Inquiry-Based Learning to Reading Comprehension of EFL Students, *International Journal of Science and Research,* Vol.3 no.6.

2) Report Text

A report is a piece of writing that provides details about something in its current state. It is the product of careful study and analysis. (1)Report text structure. General classification: this is where the general component is classified first of thing; animal, public place, plant, etc., which will be discussed in general. Description: describing the item discussed in detail: part customs or deeds for living creatures, as well as material use, (2). Report's Language Feature: Introducing a group or a broad concept: Using conditional logical connections, such as when, so, and so forth: Using the present basic tense.

3) Narrative Text

A narrative or story is a report of connected events, real or imaginary, presented in a sequence of written or spoken words, or still or moving images, or both. The word derives from the Latin verb narrate, “to tell”, which is derived from the adjective gnarls, “knowing” or “skilled”. Narrative can be organized in a number of thematic or formal categories: non-fiction (such as definitely including creative non-fiction, biography, journalism, transcript poetry, and historiography); fictionalization of historical events (such as anecdote, myth, legend, and historical fiction); and fiction proper (such as literature in prose and sometimes poetry, such as short stories, novels, and narrative poems and songs, and imaginary narrative as portrayed in other textual forms, games, or live or recorded performance).

Narrative text is a story with complication or problematic events and it tries to find the resolutions to solve the problems. An important part of narrative text is the narrative mode, the set of methods used to communicate the narrative through

a process narration. Narrative texts are life quality texts that improves life more than knowledge. Both the narrative and descriptive text has a hierarchical structure. There are definition, rank, ranking, cause-effect relationships, problem/solution, and comparison among the basic structural patterns.[22]

A narrative may be categorized as non-fiction (e.g., New Journalism, creative non-fiction, biographies, and historiography) or fiction (e.g., New Journalism, creative non-fiction, biographies, and historiography) (i.e., literature in prose, such as short stories and novels, and sometimes in poetry and drama, although in theatre the events are primarily being shown instead of told). According to Pardiyono (2007), narrative text is a form of text used to recount past events with a focus on problematic experience and resolution in order to entertain and teach moral lessons to the reader. A narrative, according to Anderson and Anderson (2003), is a piece of text that tells a story and entertains or teaches the reader.

As a result, the research her has come to the conclusion that a narrative text is a natural or imaginary tale text that uses past events to entertain the reader.

a) Generic structure of the narrative. A narrative text consists of the

(1) Orientation: Introducing the participants and reminding them of the time and location.

(2) Difficulty: explaining the escalating situations that the participants must deal with.

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[22] Hikma, A. (2023). *Improving Students'reading Comprehension On Narrative Text Using Guided Reading At Sman 2 Palopo* (Doctoral dissertation, Institut Agama Islam Negeri Palopo).

(3) Resolution: demonstrating the participant's preferred method of resolving issues, for better or worse.

b) Narrative language characteristics. Using verbs that describe procedures. Making use of a temporal conjunction. Making use of the easy past. The story is well structured, with a strong focus on character development. It's written in a conversational, descriptive format. There are a few literary styles that fall into the narrative text category. Listed below are a few examples:

(1) Fables, legends, myths, and realistic stories are all examples of folktales. Mysteries, science fiction, fantasy, or realistic fiction.[23]

3. Folktales

a. Definition of Folktale

Eric K. Taylor (2000) The word "folktale" refers to a variety of stories. A folktale is a traditional story that has been passed down through the generations by word of mouth, either from parent to child or by countless storytellers gathered around numerous evening fires. Nobody knows who wrote the first version of the story, and there are typically multiple versions of the same story.[24]

Retold by Kathy Burke (2003), A folktale is a traditional story that has been passed down from generation to generation. Every culture has its own collection of folktales, and many of them have never been written down. As a

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[23] M. , K., & Anderson, *(2015) "Text Types in English 2", (Malaysia: The modern art production group, 8.*

[24] Eric K Taylor*, "Using Folktales",(Cambridge University, 2021), 56.*

result, the story we read or hear today can vary significantly from the original. We frequently don't know who the original author was.[25]

The researcher came to the conclusion that based on the above explanations folktales are stories or legend told from persons to others by using oral communication and its unknown who is the original author of the story.

b. Characteristics of folktales

Share a number of common characteristics. Folktales follow straight forward story lines with traditional, easy to follow plotlines. Developmentally, young children haven't acquired the cognitive skills to appreciate irony or more complex story structures. Folktales are sometimes criticized for being "flat" or too simple and lacking nuance. But this criticism misses the point that makes these timeless stories so appealing to kids. The simple plotlines, make it easier for kids to follow the action, remember critical details, tell characters apart, and understand consequences.

Although the main characters generally take the form of humans or animals, they may also be imaginary, and in some cases, possess magical powers, Each protagonist or main character in a folktale confronts a major conflict or series of problems that he or she must resolve. These challenges require a protagonist to make decisions in order to solve a problem. "Good" decisions lead to positive outcomes, while "poor" decisions lead to negative or unwanted outcomes.

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[25] Retold by Kathy Burke, *"World Folktales, ed. by Edinburgh Gate", (Penguin Books, 2003)*

A good example of a popular trickster character is Conejito. In this Panamanian folktale, a young rabbit must outwit larger predators in order to return home safely. Another trickster tale is When Turtle Grew Feathers, a popular story from the Choctaw Nation. The plot is similar to the well-known story of the Tortoise and the Hare and features Turkey who adds an interesting twist.

Since folktales focus on how the character(s) confront a challenge or series of obstacles to solve a problem, they also demonstrate moral lessons and illustrate the core values that a culture holds in common. These aspects of folktales combine to reinforce a culture's core values and traditions.

Another key element is that folktales often take place in natural settings, like forests, fields, bodies of water, mountains, villages, or trails. Since these places would be part of a culture's natural surroundings, a child would already be familiar with the settings of the plot, giving the story more meaning and credibility.

4. Advantages and disadvantages of folktales

These classic stories are not only highly entertaining, they also play an important role in passing along core values or character traits. Folktales were often employed to share a common history, to reinforce cultural values, or highlight important traditions.(advantages) These negative implications of fairy tales, both young and old, appear in almost every story across the board. Low self esteem.Unrealistic ideas of love. An outdated sense of reality. An extreme misunderstanding of good vs. evil. (disadvantages).

5. Bilingual Book

The term Bilingualism refers to the presence of two languages (Parker, 20016). Rudin (2017) defines bilingual literature as two languages together appearing with equal or similar weight, extent, and format. Bilingual books can be seen as a type of multicultural literature and can serve as authentic texts for students to learn vocabulary, collocation, and idiomatic expressions.

According to Cenoz (2013) and De Angelis (2019) cited in Maluch and Kempert (2017), the theoretical assumption is that bilinguals, especially bilinguals with high proficiencies in both languages, have high proficiency in both languages. Theoretical assumption is that bilinguals, especially bilinguals with high proficiencies in both languages, can draw from two language systems and thus have a broader linguistic repertoire and can think more abstractly about language and can think more abstractly about language than monolinguals. According to the theory, researchers**.** According to this theory, the researcher describes bilingual as a language that consists of more than one language. Therefore, a bilingual book can be interpreted as a book in which there is more than one language. The book made by the researcher consists of two languages, namely English and Indonesian. This will certainly help children in understanding English with the children's language.[26]

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[26] Maluch, Jessica Tsimprea & Kempert, Sebastian (2018). *Bilingual Profiles and Third LanguageLearning: The Effects of the Manner of Learning, Sequence of Bilingual Acquisition, and Language Use Practices.* International Journal of Bilingual Education and Bilingualism. ISSN: 1367-0050 (Print) 1747-7522 (Online) Journal homepage: http://www.tandfonline.com/loi/rbeb20

Brisik (2019) states that bilingual is viewed as qualified education delivered in two languages. It means that the process of teaching and learning at class should be in the form of two languages in delivering the materials.[27]

6. Learning Media

Media is an integral learning resource in the learning process. Inseparable in the learning process, media as medium as an introduction to teaching materials that will be channeled from the educators to students who are expected to In general, media can be understood as an intermediary of information information that comes from the source of information to be received by the receiver. The information can be anything, whether it is education, politics, technology and information or what is commonly referred to as news.[28]

According to Sudjana, the media, if understood broadly, are understood broadly, media are people, materials, or events that build conditions so that students are able to acquire knowledge, skills, or attitudes. Textbook teachers and the school environment are media. Using the right media to improve reading skills is very important. One of the media used is by using picture media.[29] The use of this media is by the way, in learning students are shown by educators a very interesting image media so that children are interested in the image media.[30]

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[27] Dr. Didik Santoso, M.Pd. and Firman Ginting, M.Hum. *Bilingual Education Programs at Junior High Schools,* (Jakarta: Prenada Media Group 2015). h. 11

[28] *Azhar Arsyad, Media Pembelajaran (Jakarta : PT RajaGrafindo Persada,2019)*

[29]Jufriadi, amaliah yahya, Faradiba ade iswara jaya, (2020) national examination in SMPN 2 Palopo: A case study on students' readiness in English test, *International journal of Asian education ,* vol 1 no 2, : 107-116.

[30] Mustafa, dkk, *"Meningkatkan Hasil Belajar Siswa melalui Penerapan Media".*

Types of media

Media has three types, namely visual media, audio media, and audio visual media.

a. Visual Media

Visual media is one type of media that prioritises the sense of sight, so this media is usually in the form of pictures, videos, and so on. In general, visual media that is often used by many people is a projector and the information conveyed to the recipient of information in a visual form as well.

There are two types of visual media, namely motion visual media and still visual media. In fact, both types of visual media can be combined into one unit. With visual media, there will be a lot of people who are interested in receiving the information provided. In addition, the material provided on visual media will be easy to understand because it has examples of images in the form of facts.

b. Audio Media

Audio media is media that is usually used to broadcast information or messages through sound. Therefore, the sense of hearing becomes a sensory tool that is quite important in receiving messages through audio media. This audio media is usually often found on radio broadcasts. However, along with the times and technology, audio media has developed into podcasts.

You can get various kinds of information in a podcast broadcast. Thus it can be said that messages received through audio media have the nature of providing verbal information and providing non-verbal information. Verbal information in the form of words or spoken language. While non-verbal information is in the form of vocalisation or sounds.

c. Audio Visual Media

Audio visual media is a type of media that combines visual media with audio media, so that the information provided is in the form of images or videos that have sound. Therefore, not a few people say that this audio visual media is more interesting to see and hear. The combination of these two media not only stimulates one sense tool, but can directly two sensory tools, namely the senses of hearing and vision.

Audio visual media is divided into two types, namely motion audio visual media and silent audio visual media. We can see motion audio visual media in the form of sound pictures, films, and others. While silent audio visual media in the form of sound books, sound pages, and soon.

7. Luwu Folktales

Incorporating local culture into language learning boosts reading skill through enhanced motivation, curiosity, emotional connection, cultural identify and appreciation.[31] Strategies for integrating local wisdom into language learning involve utilizing regional literary texts, incorporating filktales, employing traditional songs, integrating cultural rituals and enganging students in culturally relevant projects. [32]

The kingdom of Luwu existed in the 10th century, estimated to be contemporary with the Srivijaya kingdom and other kingdoms on the island of

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[31]Dewi Sri Tompo, (2024).”*The Development Of Reading Materials Based On Luwu Culture For Junior High School Students*”, IAIN Palopo.

[32] Tiara Maharani, (2023). Applying ecola technique to improve students’ reading comprehension at the tenth grade of SMKN 2 Palopo, IAIN Palopo.

Java. From this estimate, some have surmised that the kingdom of Luwu already existed in the 10th century. In Epos I Lagaligo, which is the oldest source of Luwu history collected by Dutch scholars, it is stated that the first to establish the kingdom of WarE around Ussu was named Batara Guru. Batara Guru was the eldest son of To PatotoE and Datu PalingE. Batara Guru is said to be a human incarnation of a god who was sent down by Patotoe to earth where at that time there was a vacuum. In the interpretation of the word 'void' by historians, it means the absence of a government that organizes human life from chaos (Sianre Bale) in tana Ware. Some writers have argued that I La Galigo is the longest epic story in the world, what we now have are only episodes of the story collected at one time by Dutch writers, and published as summaries in 1939 and 1954. One scholar who has read more than 10,000 pages of manuscripts relating to I La Galigo has described the epic as an open-ended story with a well organized framework, with a beginning and an end. Hundreds of characters play a part in the story. When a new episode is introduced, it fits in with the rest of the story, 'every event, new or old, is linked together like a chain'.

In modern times, folklore, especially in Luwu, is rarely taught by parents. This is due to the lack of understanding of the history of the Luwu kingdom obtained and the lack of interest in reading. In formal education itself, the local content curriculum (mulo) has also been abolished. Although currently there are many Luwu folktales that have been preserved by some people through social media, blogs, and websites. Through social media, blogs, and websites. This is due to the unclear or invalid sources used to write the story. The validity of

folktales needs to be explored more deeply from the right sources, namely from the lontara books and people who are able to interpret the lontara books.[33]

8. Tae Language

The people of South Sulawesi especially in the Luwu area also has a language that the community speakers call the language Tae language. Tae language is one of the local languages spoken in local language spoken in Tana Luwu, South Sulawesi, especially in Luwu Regency, Palopo City, North Luwu Regency, and East Luwu Regency. Tae language is used as the conversational language of the local people. The Tae language family is Austronesian Malayo Polynesian family. Tae has several dialects including including the dialects of Rongkong, Luwu East, Bone-bone, Masamba, and Bua dialects, which have lexical similarities. Tae language, most widely spoken in Luwu Regency includes Larompong sub-district, Suli sub-district, Belopa sub-district (the capital of Luwu), Kecamatan Bajo, Kecamatan Bupon (Bua Ponrang), Kecamatan Bastem (Basse Sangtempe'), Walenrang sub-district, and Palopo city. Name other names for the Tae language are the dialects Rongkong, Rongkong Kanandede, Luwu, East Toraja, Sada, Toware, Sangngalla', Tae'-Tae'. A number of dialects exist in the Tae language, namely the Rongkong dialect, Luwu dialect, East Northeast Luwu dialect, South Luwu dialect, and the Bua dialect (Hidayah, 2017).[34]

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[33] Abduh, N. K., & Masruddin, M. (2023). Structural Studies of Robert Stanton in The Folklore of Luwu (Worongporong dan Pariama). *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, *11*(1), 117-126.

[34] Thayyib, M. (2021, December). Verbal Categories of Tae'Language and Cognitive Models of Luwu People. In *International Congress of Indonesian Linguistics Society (KIMLI 2021)* (pp. 18-22). Atlantis Press.

9. Material Development

Material development is a systematic process of designing, compiling, and modifying learning materials to suit the needs of learners and learning objectives.

Teaching material development is an effort to create or modify learning resources (such as books, modules, LKS, videos, and digital media) to effectively support the learning process. Good teaching materials help students learn more easily, quickly, clearly, and independently, and can increase student motivation and learning outcomes. The main purpose of developing teaching materials is so that the material presented is in accordance with the curriculum, student characteristics, and the latest scientific developments. The materials developed should also be able to foster 21st century skills such as critical, creative, communicative, and collaborative thinking.[35]

Principles and Models of Teaching Material Development

The main principles in the development of teaching materials include:

1. Suitability to the curriculum and student needs.
2. Feasibility of content, language, presentation, and graphics.
3. Providing meaningful and relevant learning experiences.
4. Contains moral and social values that support student character.

Development models that are often used include:

1. ADDIE (Analysis, Design, Development, Implementation, Evaluation).

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[35] "Material Development on English Language Teaching" oleh Ahmad, Djuwairiah (2019), Pusaka Almaida, Makassar.

2. Borg & Gall (Research and Development).
3. Four Steps Teaching Material Development (4S-TMD): selection, structuring, characterization, and didactic reduction. This model emphasizes the selection of relevant materials, systematic structuring of materials, adjustment of student characteristics, and didactic simplification for easy understanding.

Teaching Material Development Process

The general stages of developing teaching materials include:

1. Needs analysis: Identifying student needs and learning objectives.
2. Design: Developing the framework and content of the material according to the curriculum.
3. Development: Creating teaching materials in various formats (text, visual, digital).
4. Validation and Trial: Testing the feasibility and effectiveness of teaching materials through expert validation and classroom trials.
5. Revision and Implementation: Improving teaching materials based on feedback, then widely used.

Wahyudi defines development as the process of identifying, evaluating content, and learning strategies to achieve predetermined learning objectives.The development of teaching materials can also be done by utilizing technology and learning media, for example the development of teaching materials based on modules, student books, or digital media such as Nearpod for procedure text material.

C. Conceptual Framework

The problem is that grade 10 students of MAN Palopo do not yet have learning media for reading narrative text skills in English for bilingual folklore. Therefore, researchers will design a book containing Toraja folklore for grade 10 at MAN Palopo. By designing a handbook that is developed to function as a complement and companion to textbooks, the researcher hopes to be able to provide broad insight into learning activities in schools and to suit the needs of grade 8 students. In addition, it can increase motivation in teaching and learning skills in reading narrative texts. After analyzing the needs of the folklore book to be designed, the researcher will develop a folklore book based on expert evaluation and then design the book. Until in the end the researcher will produce Luwu folktales bilingual books in learning narrative text reading skills that are suitable for grade 10 students.

Learning activities are an interaction between teacher and student inconveying goals in learning. In achieving a predetermined educational purpose, a teacher must teach as optimally as possible. One effort that can be made is to use learning media that are interesting for students.

The use of instructional media in folktale books will be good if it can help students learn reading and help students achieve learning goals. Folktales learning media are arranged and developed in such away.

Figure 2.1. Conceptual Framework

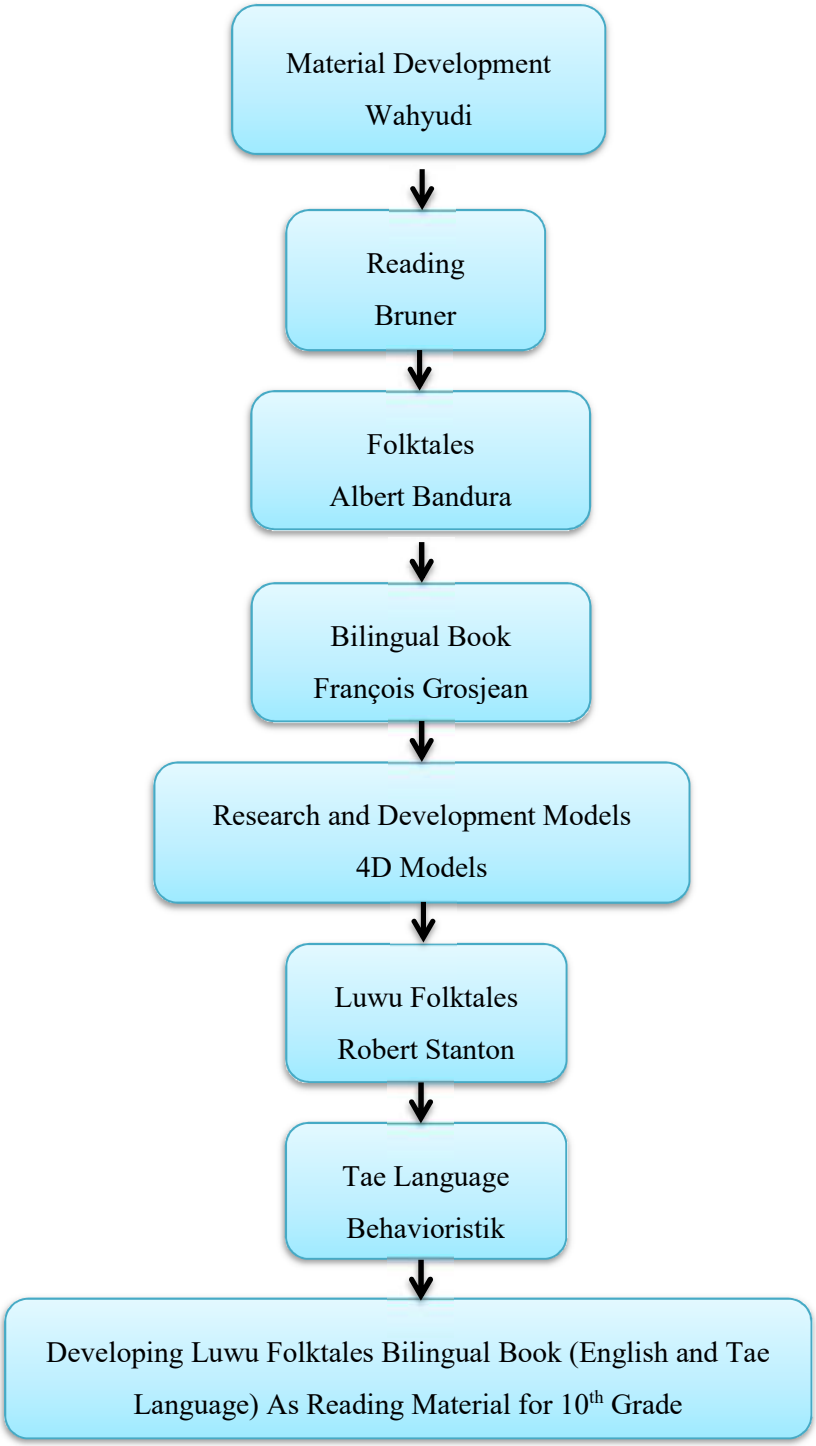

Figure 2.1 Conceptual Framework

CHAPTER III

THE METHOD OF RESEARCH

In this research, researcher would use the Research and Development (R&D) method to design Luwu folktales books in teaching reading narrative texts for grade 10 at MAN Palopo. In this research, researchers would used a 4-D model.

A. Research Design

In this research, there are four steps in developing products adopted from 4-D that have been developed by Thiagarajan and Semmel. The 4 steps are: Define, Design, Develop, and Disseminate as followed:

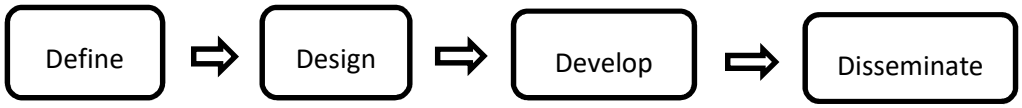

Figure 3.1 4D Model Design

Researcher would use this development model because the procedure is systematically arranged so it is better used and very helpful in making teaching material media.

B. Location and Time

Date	Phase	Activity
25 May 2023	Define	Pre- Survey
25 June 2024	Define	Proposal
07 May 2024	Define	Validation Need Analysis

12 August 2024	Define	Need Analysis
27 September 2024	Design	Design the First Book
19 December 2024	Develop	Validation Product, Revision, Try Out
09 December 2024	Disseminate	MAN Palopo

The setting of this research is at MAN Palopo Grade 10. The address is Jl. DR. Ratulangi, Balandai Kec. Bara Kota Palopo Indonesia.

C. Subject and Object of Research

The subjects who participated in this research are the 10th grade students in the first semester at MAN Palopo. The object of this research is the appropriate ESP 10th grade materials for students of MAN Palopo and students perception of the product.

D. Procedure of Development

1. Research and Development Models

According to Borg and Gall (2021), research and development is a process used to develop and validate educational products. The results of development research are not only development of an existing product but also to find knowledge or answers to practical problems.

Sugiyono (2018) argues that the research and development method is a research method used to develop and validate educational products. Development method is a research method used to produce certain products, and test the effectiveness of these products. To be able to produce certain products, research is

used that needs analysis (survey or qualitative methods are used) and to test the effectiveness of the product and to test the effectiveness of the product so that it can function in the wider community, research is needed to determine the effectiveness of the product. In the wider community, then research is needed to test effectiveness of the product (experimental method is used).

Regarding the characteristics of research and development, Borg and Gall (1989) describe four main characteristics, namely:

1. Studying Research Findings Pertinent to the Product to be Develop

At this stage the researcher conducts a study or initial research to find research findings related to the product to be developed. Will be developed initial research can be done with qualitative or quantitative approaches, or both. To produce a mature and accurate analysis, it is recommended to use mixed methods in data collection and analysis. It is recommended to use mixed methods in data collection and analysis. This initial research is intended to assess the needs needs to be met and problems to be solved in research and development. Research and development needs can come from various problems faced, both individually, in groups of learners and institutionally, for example: problems about learners and institutions, for example: problems about the decline of morality values, then the need is for a model of education that is able to maintain or develop moral values develop morality values.

2. Developing the product based on these findings

Once it is clear what needs are important to fulfill, at this stage the researcher is required to search for the latest literature relevant to the needs and

problems that have been identified. Literature that is relevant to the needs and problems that have been successfully identified in the previous stage, at this stage the type of relevant research is more to library research or research. At this stage, the type of research that is relevant is more to library research or library research. Library research, which is in-depth research to find various concepts and theories to provide solutions to the problems identified. Concepts and theories to provide solutions to the problems faced in the first stage. In other words, this research used to criticize existing models if any, and formulate a new model. At this stage the researcher also conducted expert validation of the developed model. Model that has been developed. Expert validation can be done in two ways, namely: Focus Group Discussion (FGD) technique and Delphi technique. Delphi technique FGD is conducted by holding discussions directly with various experts who meet discussion directly with various experts who meet each other in a forum. Meanwhile, the Delphi Technique is carried out by consulting or discussion by visiting one by one experts, each of whom do not meet each other. The power can be exercised jointly. The Delphi Technique first and then the FGD, or only use one of them.

3. Field testing it in the setting where it will be used eventually.

At this stage, the product is tested in the setting where it will be used eventually. Situation where the product will be used eventually. Test there are two stages, namely: limited trial and wider trial. Test is conducted to measure whether the product produced is effective or not. The results of the trial can have several possibilities, namely: (1) the product is indeed ineffective, then the consequences

are product development activities can be stopped or a rather massive revision is made, (2) the product is effective, but there are some things that need to be revised, (3) the product is effective and can be used immediately need to be revised, the product is effective and can be directly disseminated.

4. Revising it to correct the deficiencies found in the field-testing stage.

At this stage the researcher revises the product to revise the product to correct the deficiencies found in the field-testing stages. Product revision can be done twice, namely: after completion of the limited trial and revision after a wider trial. Revisions can also be made directly to the product or to the method of operating the product. For example, if the product is a module, then the revision can be on the content of the module or on the method of implementation of the module.

The field of research and development studies according to Sumarno (in Ghufron, 2011) includes organization and management, financing, quality/learning, and teachers. Problems in organization and management are related to the methodology of changing the systemic behavior of educational organizations, including structural bureau cratisation, cultural democratization, and interactional professionalism. For problems in the field of education financing education, including school/unit financing models, teacher education unit, teacher salary model, community funding model, and scholarship model. While problems related to the field of quality of learning include curriculum implementation, the effectiveness of programmer performance (acceleration, excellence, culture development, final exams), and models of culture, final exams), and active and

culture-based learning models.[36] Meanwhile, problems in the field of teachers include an effective training model, an effective LPMP model as a centre for teacher career development, a model for improving teachers' centre for teacher career development, models for improving teacher welfare, and professional advocacy. Teacher welfare, and professional advocacy.[37]

Procedures in design or development are the steps that must be followed in making a product. In this development the researcher adapted the 4-D development model, namely:

1. Define

In this step, student analysis is required. Researchers collected data about students' needs in learning English. Researchers provided a questionnaire containing the target needs (needs, deficiencies and desires) and learning needs (activities and settings). Researchers will also int erview grade 10 students of MAN Palopo to obtain information about students' needs. This analysis aims to determine the appropriate folktales books to teach narrative text reading skills to grade 10 students at MAN Palopo.

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[36]Magfirah Thayyib, Juliastuti, Haerazi, (2023) " Intercultural communicative competence models using English literature": a case study at some Islamic universities in indonesia, *Register journal,* Vol.1 no.14:112-138.

[37] *Borg, W.R. dan Gall, M.D. (1989). Educational Research: An Introduction, Fifth Edition. New York: Longman.*

2. Design

In this step the researcher will design a product about folktales books in learning narrative text reading skills based on data and results of student needs analysis in the form of a questionnaire.

3. Develop

After going through several stages, the next step is the development stage. In this step, the researcher developed the material. Researchers provide products to material experts and book development experts for validation and get suggestions for product improvement, then they would be revised according to expert advice. Expert judgment is expected to make products more precise, effective, tested and better. At this stage, the product is designed and developed, and would be revised again as the final product draft.

4. Disseminate

After the product has been developed and revised based on the assessment, in this step the product would be given to grade 10 students at MAN Palopo.

E. Techniques of Data Collection

The researcher used two instruments to collect the data in this research:

1. Questionnaire

This research would use the questionnaire to collect data about target needs (necessity, wants, and lacks). It is also used for experts' judgment to evaluate and validate the developed pocketbook through validation sheets by three

expert judgments. Besides that, students' perceptions about the deficiency and the developed pocketbook feasibility were also collected through a questionnaire.

2. Interview

The researcher would interview some ten grade students and English teachers to collect the data to know more about the target needs and support the data from the questionnaire.

F. Techniques of Data Analysis

1. Data Analysis of Questionnaire

Data from the needs analysis questionnaire, given to students at the need analysis step, it described based on the student's answers to represent their needs. It is managed through quantitative and qualitative descriptive methods. The results of the needs analysis questionnaire were calculated using the following formula:

Figure 3.2 Formulation of Score

$$X = \frac{\sum x}{N} 100\%$$

X = Score

Σx = The same answer given by students

N = The total of the students

The highest percentage states the most accepted choices from the students. It is the researcher's background in designing a folktales book.

2. Data Analysis of Expert Validation and Students' Perception

The researcher use Liker scale to calculate the results of the expert's validation and students' perceptions. The data will be analyzed by calculating the average of the answer based on experts and students scoring.

The data analysis would apply the formula proposed by Arifin, Z (2013) as cited in Sagita:

The number of answer *very good*	= VG × 5	=…
The number of answers *good*	= G × 4	=…
The number of answer *fairly*	= F × 3	=…
The number of answer *poor*	= P × 2	=…
The number of answer verry *poor*	= P × 1	=…
Total score		=…

After calculating the total score, then the researcher will calculate the average score by using the following formula:

$$M = \frac{B}{N}$$

M = mean score

B = total score

N = total number of material topics

Figure 3.3 Formulation of Mean Score

The result of the average score was continued by calculating the value by using the following formulation:

$$X = \frac{M}{N}$$

X = the value

M = average score

N = the number of value

Figure 3.4 Formulatiom of Value Score

After the average score of each material topic is calculated, the researcher would determine it as a Luwu Folklore Book that is suitable for Grade 10 Students at MAN Palopo.

Table 3.1 Material Topics Qualification of Product Evaluation

Score	Percentage	Qualification	Categories
4,2 – 5,0	84% -100%	Very Good	It can be utilized without revision
3,4– 4,1	68% - 82%	Good	It can be utilized by a little bit revision
2,6 – 3,3	52,% – 66%	Fairly	It can be utilized much revision
1,8 – 2,5	36% - 50%	Poor	cannot be utilized
1,0 – 1,7	20% - 34%	Very poor	It cannot be utilized and need much more revision

Table 3.2 The Example of Expert Instrument Validation Table

Aspects	Score
Contents	
Scope of the contents	
Language	

Table 3.3 The Example of Experts' Validation Table

No.	Indicators	Average score	Qualification	Categories	Expert's suggestion

Table 3.4 The Example of Experts' Validation Table

No.	Indicators	Average score	Qualification	Categories

CHAPTER IV

FINDING AND DISCUSSION

This chapter discusses the findings and discussion of the research procedure. At this stage, the researcher will show the detailed process of developing luwu folktales bilingual book (English and Tae Language) as reading material for 10th grade of MAN Palopo. In developing Luwu folktales book, this research uses the 4D model research and development model described in chapter three. The following description provides more information about each stage.

A. Findings

At this point, the researcher provides a detailed explanation of the Luwu folktales book design. The researcher used 4D model (define, design, development, and disseminate), as described in chapter three. The following explains the specifics of each of these procedures.

1. Developing Luwu Fokltales bilingual book first step this section determines the students' wants, needs, and requirements for the design product. To collect data, the researcher administered a questionnaire with 16 questions and interviewed the students of class X.B MAN Palopo and the English teacher of class X.B MAN Palopo. There were a series of questions in the interview format. After asking some students, the researcher summarized their responses. The researcher started distributing the questionnaires after obtaining instrument validation from experts. Siti Hartina, S.Pd., M.Pd. was the expert for the validation of the needs analysis.After the validator

validated the questionnaire, the researcher proceeded to the next stage of distributing the questionnaire through Google Forms. After obtaining the questionnaire data, the researcher checked the answers to each question asked by the students of class X.B MAN Palopo. The percentage of students' answers would be displayed in the graph below.

2. Students' perceptions of the Luwu Folktales bilingual book in English language learning were very positive. Based on the assessment results, this book obtained an average score of 4.3 from the rating scale used, with an average percentage value reaching 86%. This figure shows that the majority of students rated this book as very good in supporting the English learning process. This indicates that the Luwu Folktales Bilingual book is not only interesting and easy to understand, but also effective in helping students improve their English skills through bilingual local stories. Thus, this book can be considered as a relevant and fun learning media for students in learning English.

1. Define

a. Interview results with the English Teacher and Student

The researcher interviewed Mrs Rusni, S.Pd as the English teacher regarding English learning and comprehension related to English reading materials of students in class X.B MAN Palopo. The result of the interview is as follows:

No.	Question	Answer
1	How many students are in the class you teach?	*"The average for class X B is around 30 students per class".*

2	What curriculum does the school currently use?	*"The school currently uses the independent curriculum".*
3	What is the students' current level of English comprehension?	*"So far, their level of understanding is still in the basic category, but some of them have been able to communicate in English in simple contexts, for example when asking permission to leave the class or when going to the toilet".*
4	How is English learning for class X related to the material?	*"So far in teaching, the teacher always relates the material to their daily lives, including the English vocabulary".*
5	Is the English learning in class X still general or specific?	*"For now, the learning materials are still general".*
6	Would a Luwu folklore book related to local culture and life be needed and helpful?	*"Yes, it is very necessary, so it will help students to be motivated to read and in learning English".*

The researcher also conducted interviews with students of class X B MAN Palopo. The results of student interviews are as follows:

No.	Question	Answer
1.	How is your general understanding of English?	*"Our English comprehension is still basic".*
2.	How much vocabulary do you have in English?	"*For now, I already know quite a bit about vocabulary, for example in terms of nouns, but there are also many of my friends whose understanding of vocabulary is still lacking and don't even know".*
3.	How do you feel about the existence of a Luwu folklore book, is it needed?	*"I think it is very useful, so with the existence of an interesting Luwu folklore book, it will certainly help us in reading and learning".*

a. Results of questionnaires with ten grade students

The following are the results of the needs analysis of class X B MAN Palopo students. The percentage of students' answers will be shown in the graph below.

Table 4.1 Results of Questionnaire's Validation by the Expert

Aspects	**Score**
Contens	4
Scope of the contents	4
Language	4
Avarage score	4

After the questionnaire was validated by experts, the researchers distributed it to ten grade students, totalling 30 students.

1. Target Needs

a) . Necessity

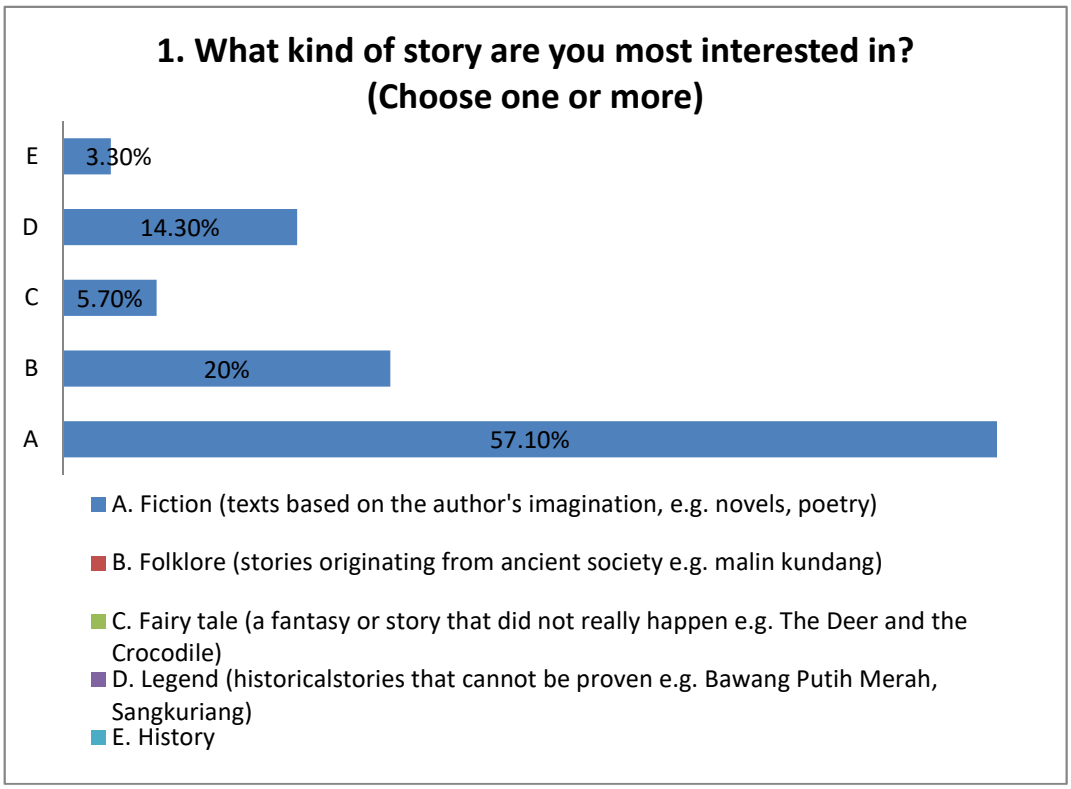

Chart 4.1 Percentage of stories are you most interested in

Chart 4.1 shows how the percentage of stories are you most interested in and the results are as many as 20 students (57.1%) chose 'Fiction', 4 students (20%) chose Folklore, 3 students (14.3%) chose Legends ,2 students (5.7%) chose Fairy Tales, and 1 students (3.3%) chose History.

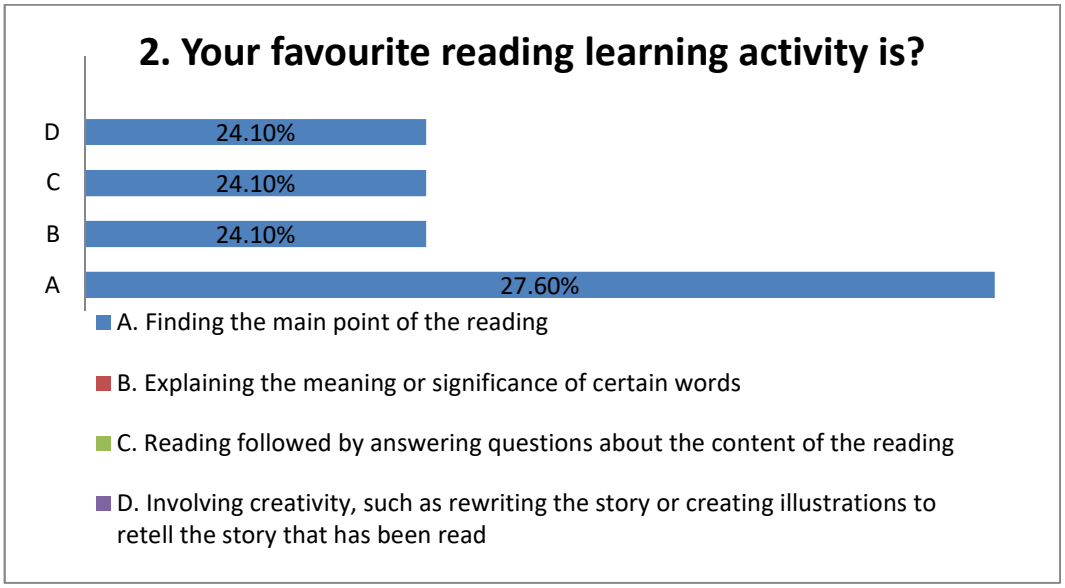

Chart 4.2 Percentage of favourite reading learning activity

Chart 4.2 shows that 9 students (27.6%) chose finding the main points of the reading, then students (24.1%) chose explaining the meaning or significance of certain words, 7 students (24.1%) chose reading followed by answering questions about the content of the reading, and 7 students (24.1%) chose involving creativity, such as rewriting the story or creating illustrations to retell the story that has been read.

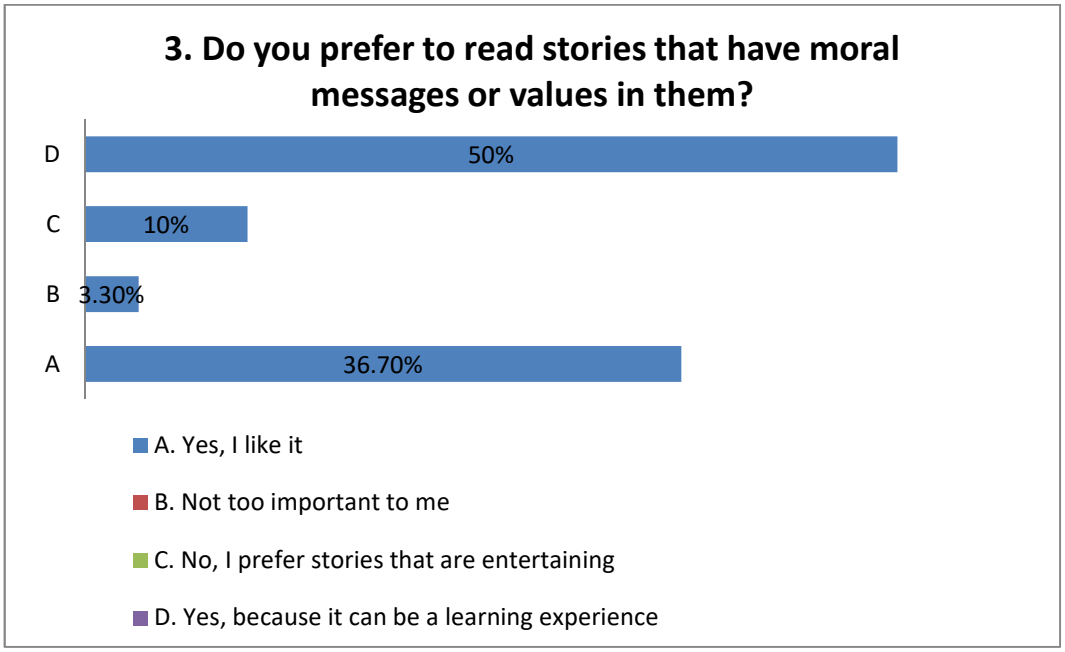

Chart 4.3 The Percentages of prefer to read stories that have a moral message or value in them

Graph 4.3 shows how the percentage prefers to read stories that have a message or moral value in them and the results are as many as 15 students (50%) chose Yes, because it can be a learning experience, there are 11 students (36.7%) chose Yes, I like it, then there are 3 students (10%) chose No, I prefer entertaining stories, and the remaining 1 student (3.3%) chose Not too important for me.

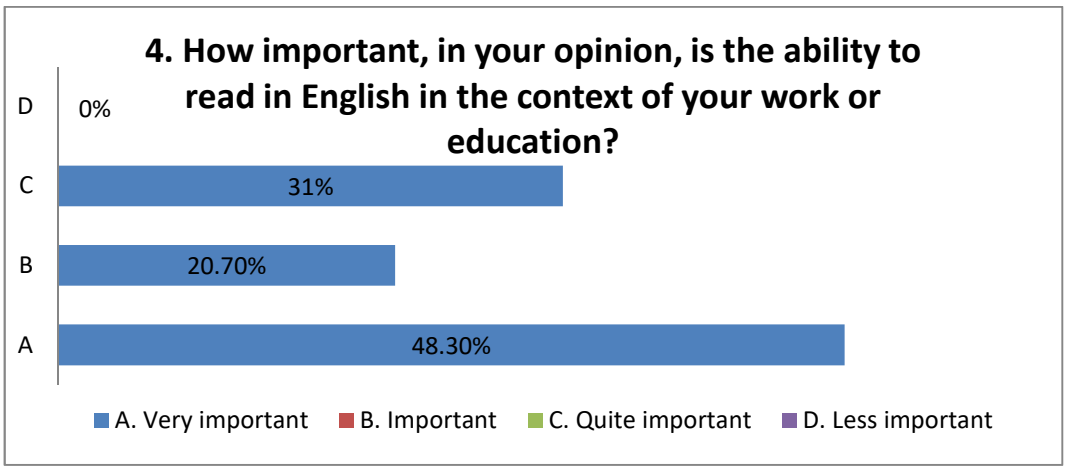

Chart 4.4 The Percentages of how important the ability to read in English in the context of your work or education

Chart 4.4 shows how the percentage of how important the ability to read in English in the context of work or education and the results are as many as 14 students (48.3%) chose Very important, there were 9 students (31%) chose Quite important, then there were 7 students (20.7%) chose Important.

b) . Lacks

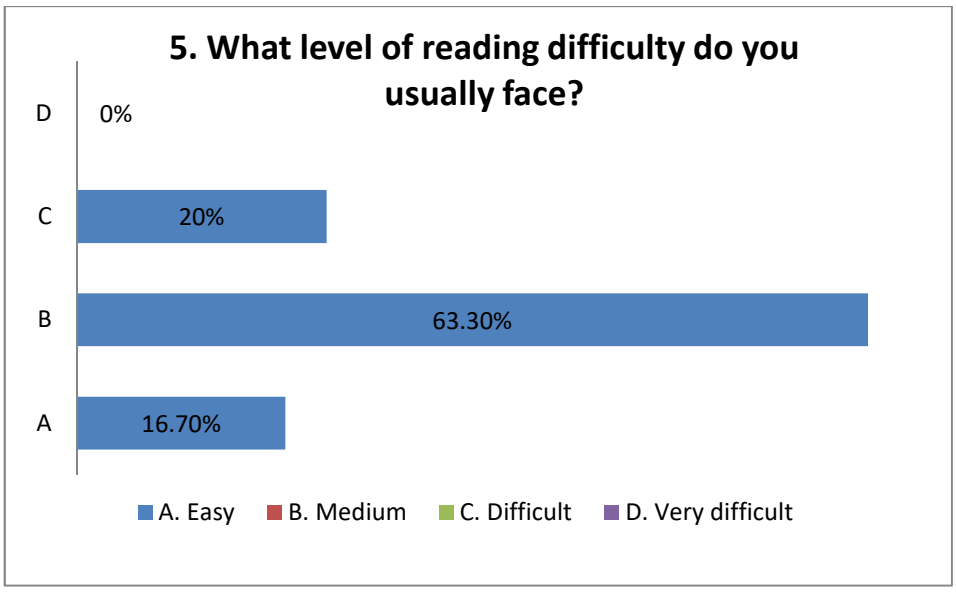

Chart 4.5 The Percentages of level of reading difficulty do you usually face

Chart 4.5 shows how the percentage of the level of reading difficulty you usually face and the results are as many as 19 students (63.3%) chose Moderate, there were 6 students (20%) chose Difficult, then there were 5 students (16.7%) chose Easy.

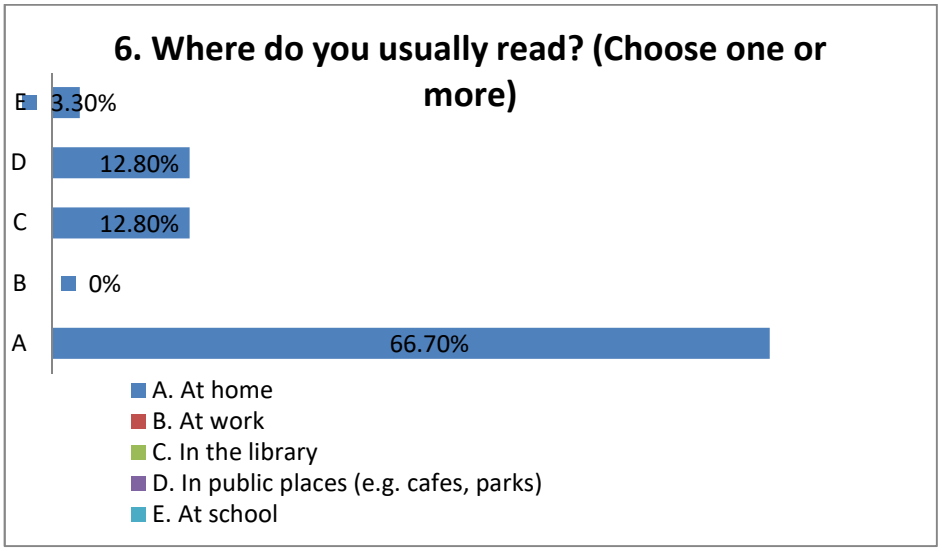

Chart 4.6 The Percentages of where do you usually read

Chart 4.6 shows how the percentage of where do you usually read and the results are as many as 19 students (66.7%) chose at home, there were 5 students (12.8%) chose at work, then there were 5 students (12.8%) In public places (e.g. cafes, parks), and 1 students (3.3%) chose at school

c) . Wants

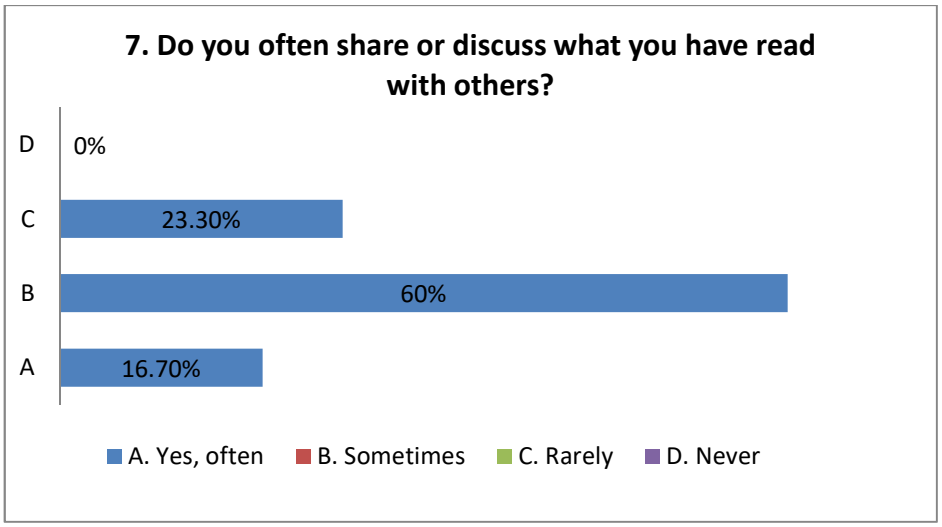

Chart 4.7 The Percentages of often share or discuss what you have read with others

Chart 4.7 shows how the percentage of often share or discuss what you have read with others and the results are as many as 18 students (60%) chose sometimes, there were 7 students (23.3%) chose Rarely, and then there were 5 students (16.7%) chose often.

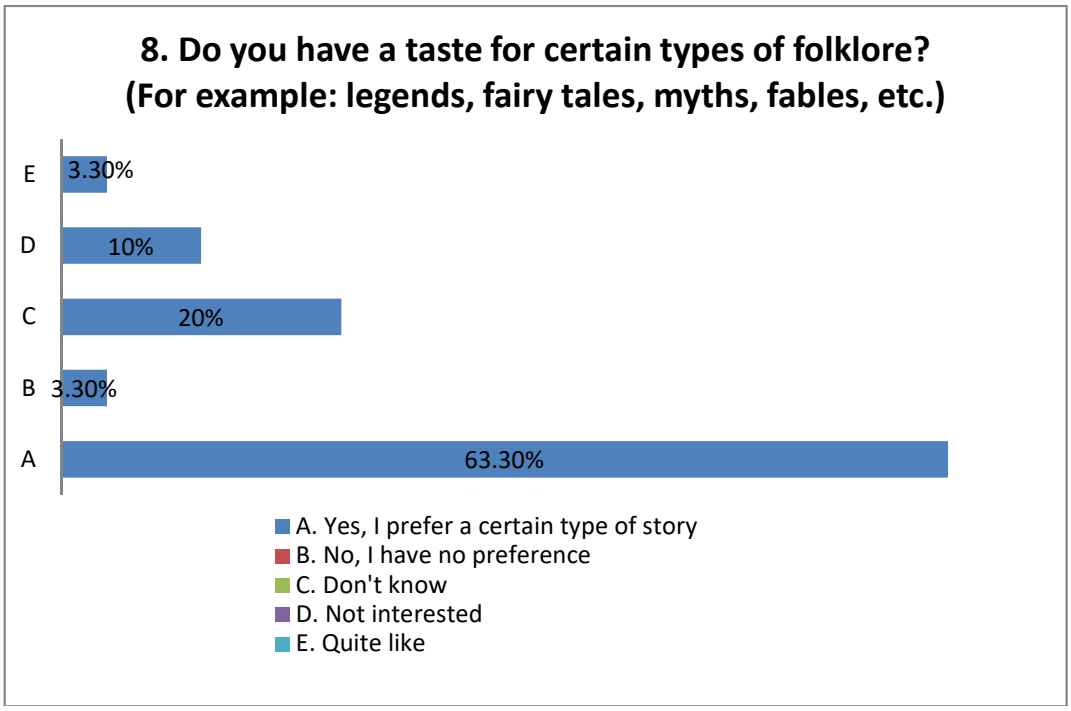

Chart 4.8 The Percentages of you have a taste for certain types of folklore

Chart 4.8 shows how the percentage of you have a taste for certain types of folklore and the results are as many as 19 students (63.3%) chose I prefer a certain type of story, there were 6 students (20%) chose don't know, then there were 3students (10%) chose not interested, 1 students (3.3%) chose no, I have no preference, and 1 students (3.3%) chose quite like.

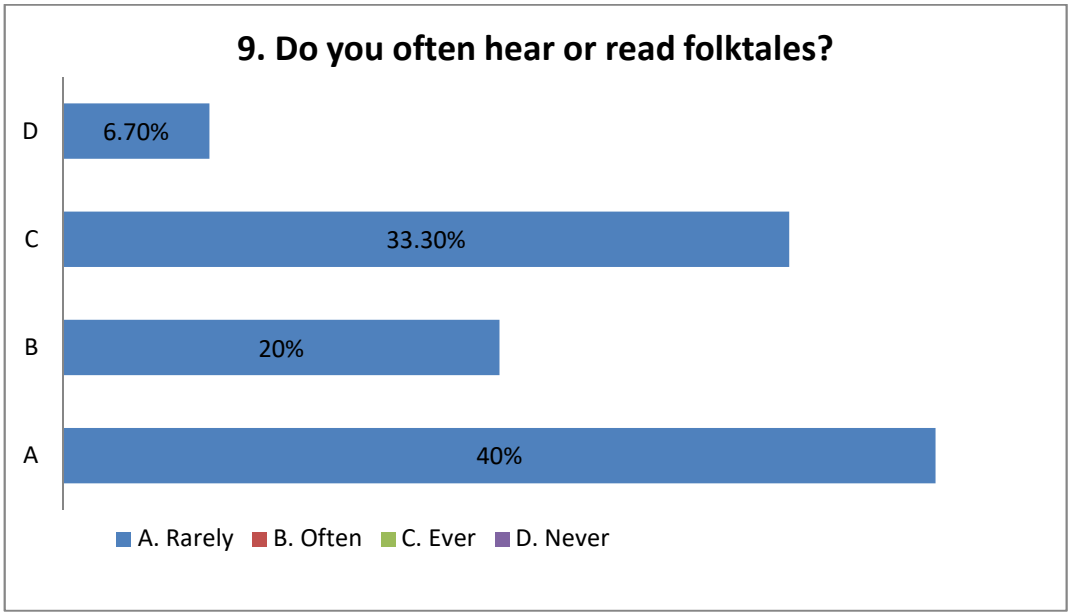

Chart 4.9 The Percentages of you often hear or read folktales

Chart 4.9 shows how the percentage of you often hear or read folktales and the results are as many as 12 students (40%) chose Rarely, there were 10 students (33.3%) chose ever, then there were 6 students (20%) chose Often and 2 students (6.7%) chose never.

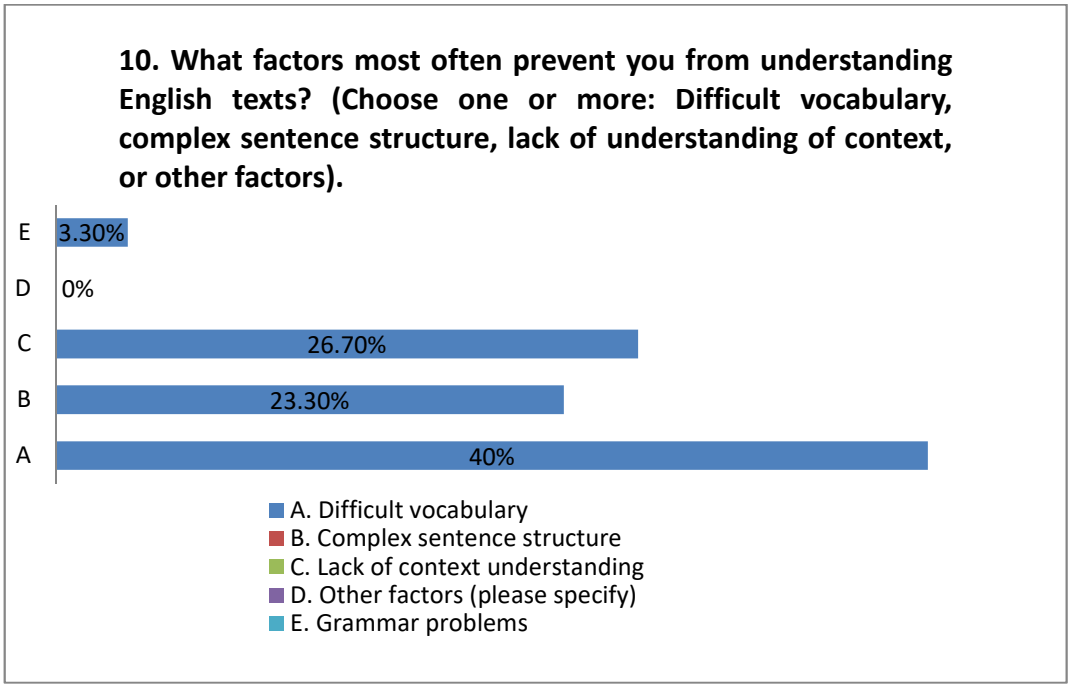

Chart 4.10 The Percentages of factors most often prevent you from understanding English texts

Chart 4.10 shows how the percentage of factors most often prevent you from understanding English texts and the results are as many as 12 students (40%) chose difficult vocabulary, there were 9 students (26.7%) chose lack of context understanding, then there were 8 students (23.3%) chose complex sentence structure and 1 students (3.3%) chose grammar problems.

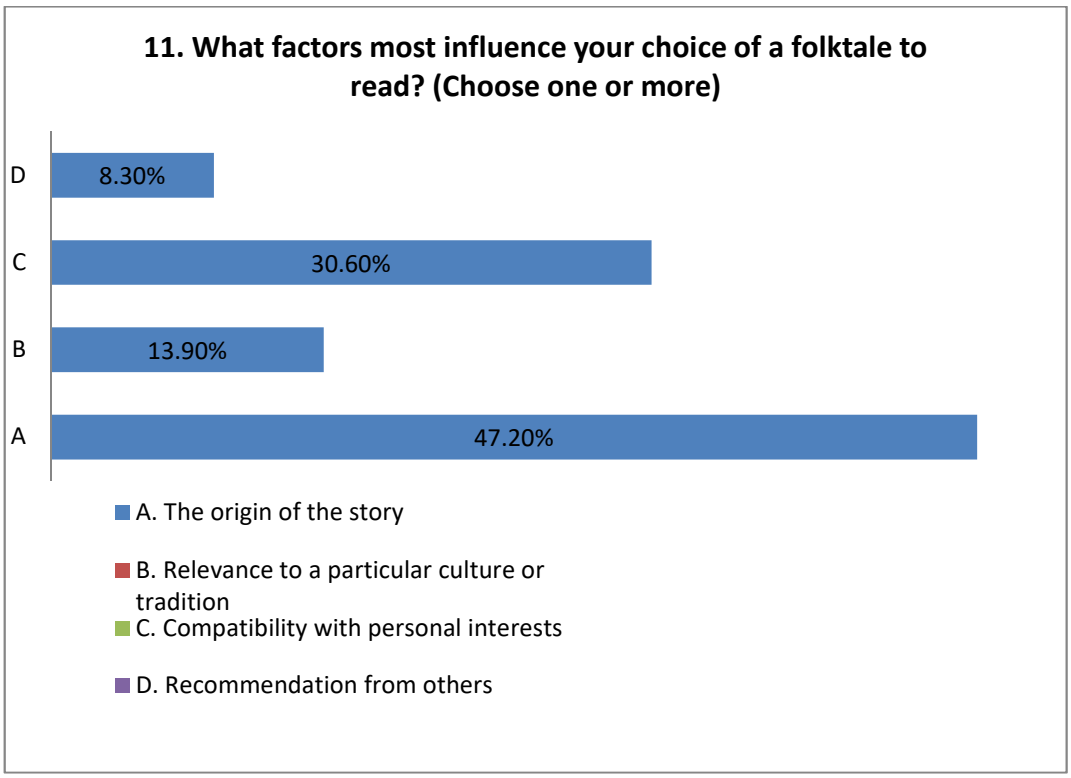

Chart 4.11 The Percentages of factors most influence your choice of a folktale to read

Chart 4.11 shows how the percentage of factors most influence your choice of a folktale to read and the results are as many as 15 students (47.2%) chose the origin of the story, there were 9 students (30.6%) chose compatibility with personal interests, then there were 4 students (13.9%) chose relevance to a particular culture or tradition and 2 students (8.3%) chose recommendation from others.

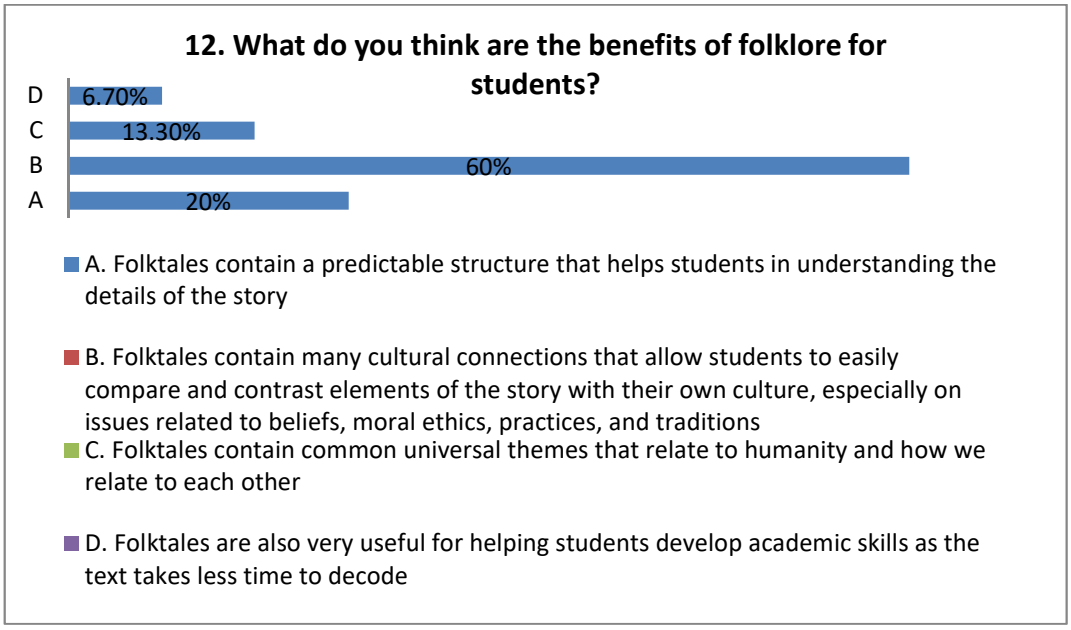

Chart 4.12 The Percentages of do you think are the benefits of folklore for students

Chart 4.12 shows how the percentage of do you think are the benefits of folklore for students and the results are as many as 18 students (60%) chose Folktales contain many cultural connections that allow students to easily compare and contrast elements of the story with their own culture, especially on issues related to beliefs, moral ethics, practices, and traditions, there were 6 students (20%) chose folktales contain a predictable structure that helps students in understanding the details of the story, then there were 4 students (13.3%) chose folktales contain common universal themes that relate to humanity and how we relate to each other and 2 students (6.7%) chose folktales are also very useful for helping students develop academic skills as the text takes less time to decode.

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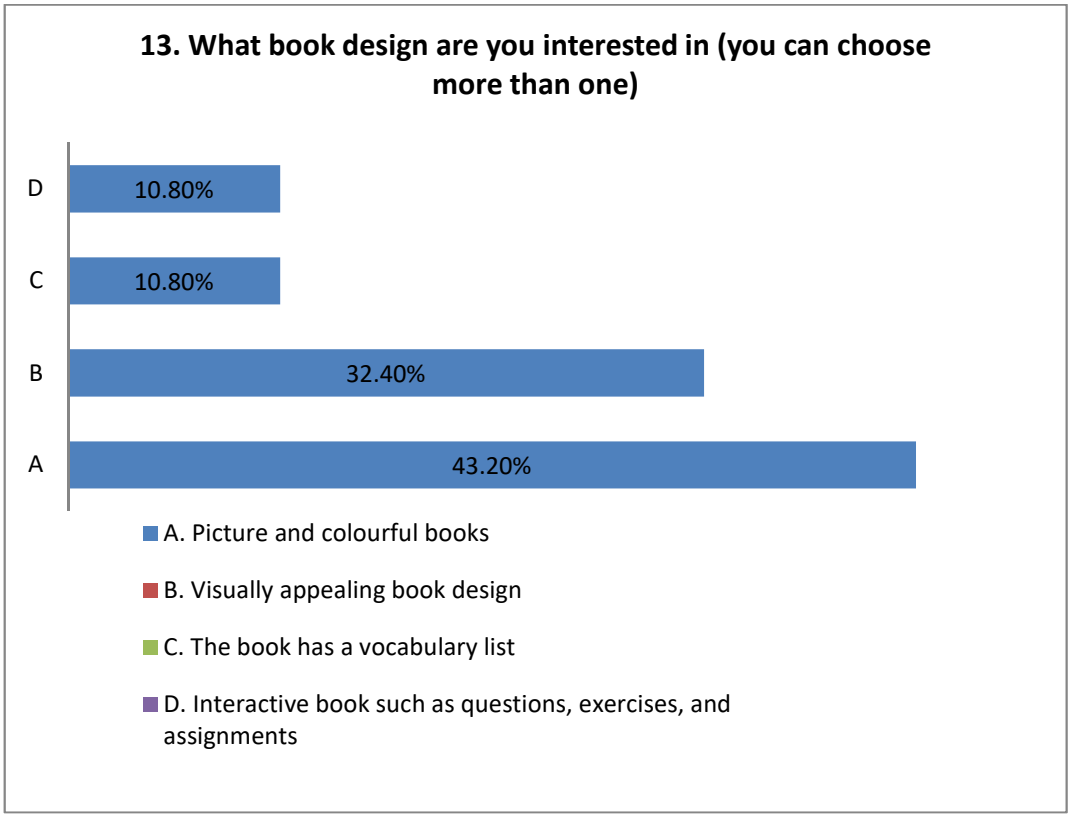

Chart 4.13 The Percentages of what book design are you interested in

Chart 4.13 shows how the percentage of what book design are you interested in and the results are as many as 14 students (43.2%) chose picture and colourful books, there were 10 students (32.4%) chose visually appealing book design, then there were 3 students (10.8%) chose the book has a vocabulary list and 3 students

(10.8%) interactive book such as questions, exercises, and assignments.

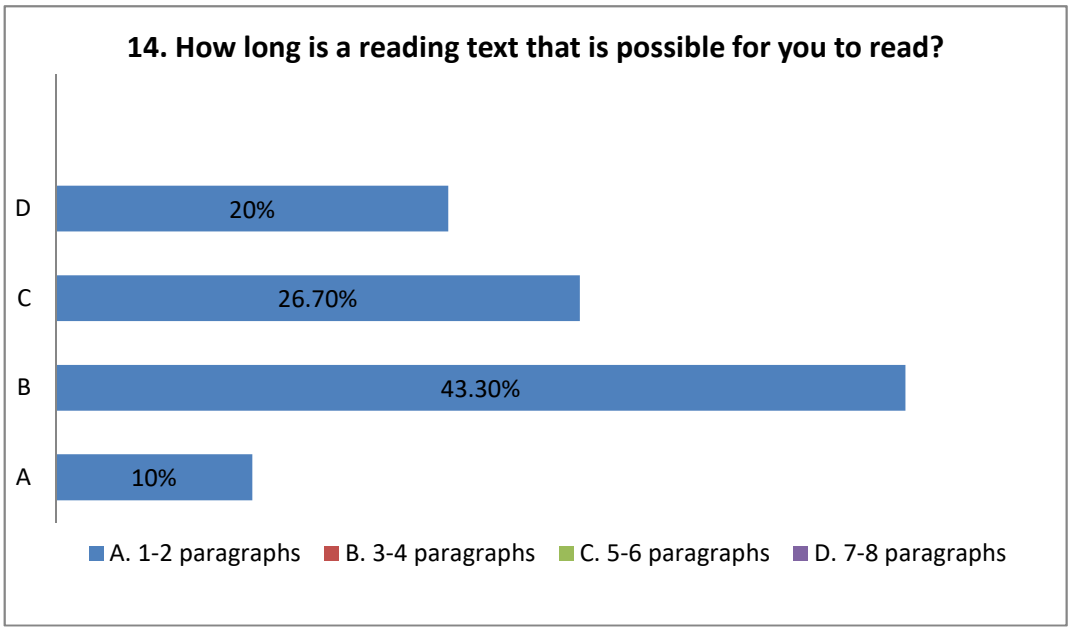

Chart 4.14 The Percentages of how long is a reading text that is possible for you to read

Chart 4.14 shows how the percentage of how long is a reading text that is possible for you to read and the results are as many as 13 students (43.3%) chose 3-4 paragraphs, there were 8 students (26.7%) chose 5-6 paragraphs, then there were 6 students (20%) chose 7-8 paragraphs and 3 students (10%) 1-2 paragraphs.

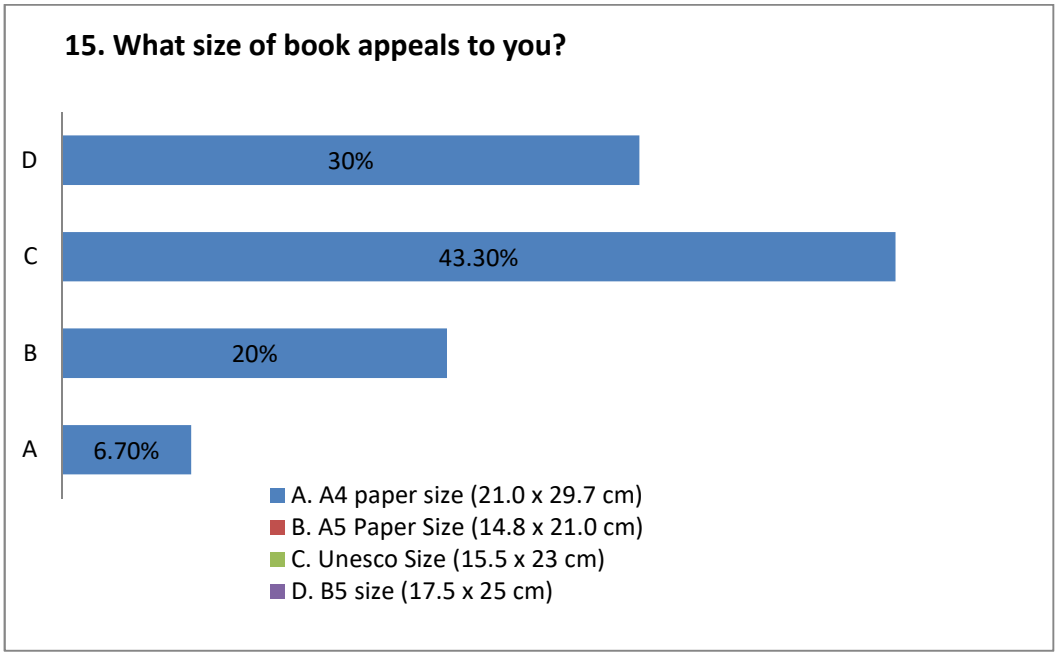

Chart 4.15 The Percentages of size of book appeals to you

Chart 4.15 shows how the percentage of size of book appeals to you and the results are as many as 13 students (43.3%) chose Unesco Size (15.5 x 23 cm), there were 9 students (30%) chose B5 size (17.5 x 25 cm), then there were 6 students (20%) chose A5 Paper Size (14.8 x 21.0 cm) and 2 students (6.7%) chose A4 paper size (21.0 x 29.7 cm).

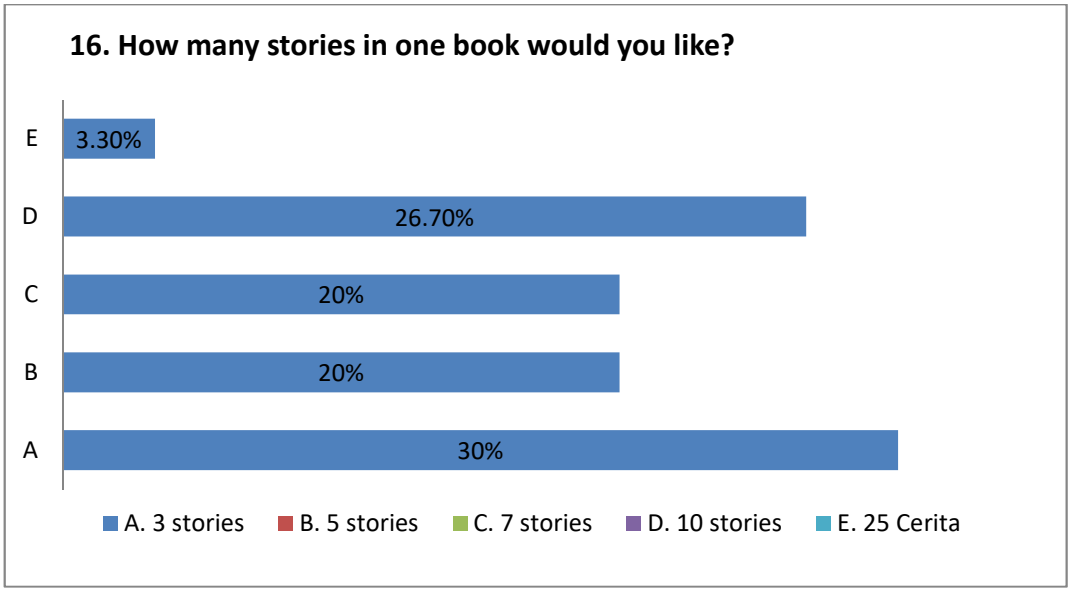

Chart 4.16 The Percentages of many stories in one book would you like

Chart 4.16 shows how the percentage of many stories in one book would you like and the results are as many as 9 students (30%) chose 3 stories, there were 8 students (26.7%) chose 10 stories, then there were 6 students (20%) chose 7 stories, 6 students (20%) chose 5 stories and 1 students (3.3%) chose 25 stories.

Based on the results of the needs analysis, the majority of students are more interested in fiction and folktales that contain moral values, and consider reading skills in English to be very important for education and employment. They tend to prefer reading activities that involve finding the gist of the passage, explaining the meaning of words, and creative activities such as rewriting or making illustrations. However, most students still face moderate to difficult reading difficulties, mainly due to difficult vocabulary and complex sentence structures. Students read more often at home, rarely discuss what they read, and have a preference for certain types of folktales, although the frequency of reading folktales is still relatively low. To support their needs, students want books with attractive designs, pictures, and colors, reading lengths that are not too long (3-4 paragraphs), and comfortable book sizes such as Unesco Size. The main factors in choosing stories are the origin of the story and compatibility with personal interests, with the hope that folktales can help understand the story and moral values.

2. Design

In the design stage, researchers designed the product based on the needs analysis, observations, and interviews that had been conducted previously. The researcher included topics based on the students' choices in the questionnaire that were in accordance with their wishes. The researcher designed the product using

Canva.

a. Input

The input procedure is designed to create specific learning objectives. The design, which includes font choice, graphic choice, and page layout, was also decided and illustrated by the researcher. In addition, the researcher also adopted the layout of images and information in each chapter. The design of this Luwu folklore book consists of 7 units. The contents of the units are princess Tandampalik and the magic spring, the story of king Luwu and the golden Turtle, the legend of to Manurung, the history of Bulu' Poloe, mount Bambapuang, the beginning of Batu Mebali village.

Table 4.2 The Blueprint of the Product

Theory	Dimension	Elements of the Book	Objective
Tilaar (2004). *The concept of education should reflect the cultural environment in which students live.*	Luwu Folktales	Narrative teks	The 7 Luwu folktales materials help students recognise their Local History, including the customs, language and traditions of the Luwu people. It builds pride in local cultural heritage and encourages an attitude of cultural

	Bilingual Book		preservation.
Ellis, N. C. (2008). *The Theory of Second Language Acquisition*.		List of vocabulary	Assist students in organizing and understanding the vocabulary for each unit.
Benjamin Bloom (1956 - Bloom's Taxonomy). *Classifies levels of thinking, ranging from understanding, to analyzing, to evaluating understanding.*		Exercises	This phase helps students understand the material well and trains students to measure their level of understanding of the reading.

3. Develop

a. Part of Folktales book

The researcher explained each part of the folktales book that had been made, starting from the unit, learning objectives, and the purpose of the learning objectives in the folktales book. This is explained in the table below.

Table 4.3 Parts of the Folktales book

Unit	Topic	Learning Objective
1.	Princess Tandampalik and the Magic Spring	1. Know and recognize the folktales of Luwu, namely Princess Tandampalik and Mata Air Ajaib. 2. Increase vocabulary knowledge. 3. Train and hone reading comprehension skills.

2.	The Story of King Luwu and the Golden Turtle	1. Know and recognize the folktales of Luwu, namely The Story of King Luwu and the Golden Turtle. 2. Increase vocabulary knowledge. 3. Train and hone reading comprehension skills.
3.	The Legend of Sawerigading	1. Know and recognize the folktales of Luwu, namely The Legend of Sawerigading. 2. Increase vocabulary knowledge. 3. Train and hone reading comprehension skills.
4.	The Legend of To Manurung	1. Know and recognize the folktales of Luwu, namely The Legend of To Manurung. 2. Increase vocabulary knowledge. 3. Train and hone reading comprehension skills.
5.	History of Bulu' Poloe	1. Know and recognize the folktales of Luwu, namely History of Bulu' Poloe. 2. Increase vocabulary knowledge. 3. Train and hone reading comprehension skills.
6.	Mount Bambapuang	1. Know and recognize the folktales of Luwu, namely Mount Bambapuang. 2. Increase vocabulary knowledge. 3. Train and hone reading comprehension skills.
7.	The Beginning of the Formation of Batu Mebali village	1. Know and recognize the folktales of Luwu, namely The Beginning of the Formation of Batu Mebali village. 2. Increase vocabulary knowledge. 3. Train and hone reading comprehension skills.

b.The result of Expert Validation

This product was validated by three experts. The experts are design and layout expert, language expert, and material expert.

1) Design and Layout

The researcher distributed a questionnaire to a design and layout

expert in this research. There are seven questions about the Luwu folktales book. The expert was Imam Fadli, S.Pd, M.Pd. the English lecturer at IAIN Palopo.

Table 4.4 The Result of the Product Validation by the Design and Layout Expert

No.	Criteria	Score	Description	Follow Up
	A. design and layout			
1.	The color selection in the Luwu Folktales Book for 10th Grade students is attractive.	5	Very Good	It can be utilized by revision.
2.	Cover of Luwu Folktales Book for 10th grade Students Interesting.	2	Less suitable	It can be utilized by revision
3.	Content display of Luwu Folktales Book for 10th grade Students Clear.	3	Enough	It can be utilized by revision
4.	The use of punctuation is correct.	4	Good	It can be utilized by revision
5.	The arrangement of materials in the English Vocabulary Book for Office Administration	5	Very Good	It can be utilized by revision

	Students is systematic.			
6.	The sources in the English Vocabulary Book for Office Administration Students are clear.	4	Good	It can be utilized by revision
7.	Spacing is appropriate.	5	Very Good	It can be utilized by revision
8.	The font selection and size are consistent and appropriate.	2	Less suitable	It can be utilized by revision

The mean score of the design and layout expert validation was calculated below:

$$M = \frac{B}{N} = \frac{30}{8} = 3{,}75$$

Figure 4.1 The Mean Score of the Design and Layout Expert Validation

$$X = \frac{M}{N}100\%$$

$$X = \frac{3{,}57}{5}100\% = 0{,}75\%$$

The percentages of the design and layout expert validation were calculate below :

Figure 4.2 The Percentage Score of the Design and Layout Expert Validation

The design and layout expert validation result got a mean score of 3,57 with 0,75% of percentages which qualified as good. The design and layout expert validation result indicates that the Luwu Folktales Book can be utilized by revision.

2) Language

The researcher distributed as questionnaire to a language expert in this research. There are four questions about the Luwu Folktales book. The expert was Dr. Wisran, S.S, M.Pd. An English lecturer at IAIN Palopo.

Table 4.5 The Result of the Product Validation by the Language Expert

No.	Criteria	Score	Description	Follow up
1.	The vocabulary used in the Luwu Folktales Book for 10th grade students is correct.	5	Very Good	It can be utilized by revision
2.	The folktales presented in the Luwu Folktales Book for 10th grade students is in accordance with the	4	Good	It can be utilized by revision

	level of cognitive development students.			
3.	Folktales presented is easy to understand	5	Very Good	It can be utilized by revision
4.	The overall folktales is appropriate for the students.	4	Good	It can be utilized by revision

The mean score of the language expert validation was calculated below:

$$M = \frac{B}{N} = \frac{18}{4} = 4{,}5$$

Figure 4.3 Mean Score of the Language Expert Validation

The percentages of the language expert validation were calculated below:

$$X = \frac{M}{N}100\%$$

$$X = \frac{4{,}5}{5}100\% = 90\%$$

Figure 4.4 The Percentage Score of the Language Expert Validation

The language expert validation result got a mean score of 4,5 with 90% of percentages which qualified as good. The language expert validation result indicates that the Luwu Folktales book can be utilized by revision.

3) Material

The researcher distributed as questionnaire to a material expert in this research. There are ten questions about the Luwu folktales book. The expert was

Ermawati, S.Pd. I., M.Hum. The English lecturer at IAIN Palopo.

Table 4.6 The Result of the Product Validation by the Material Expert

No.	Criteria	Score	Description	Follow up
	A. Content			
1.	The content coverage in the Luwu Folktales Book for 10th Grade Students is in accordance with the needs of the students of MAN Palopo.	5	Very good	It can be utilized by revision
2.	The focus of reading comprehention in the Luwu Folktales Book for 10th Grade Students for students at MAN Palopo is adequate.	5	Very Good	It can be utilized by revision
3.	The authenticity of Folktales in the Luwu Folktales Book for 10th Grade Students for students at MAN Palopo is adequate.	5	Very good	It can be utilized by revision
4.	The selection of	5	Very Good	It can be utilized by

	illustrations can represent folktales.			revision
	B. Input			
5.	The folktales input in Luwu Folktales Book for 10th Grade Students helps to improve the English language of MAN Palopo students.	5	Very good	It can be utilized by revision
6.	The folktales input in the Luwu Folktales Book for 10th Grade Students is in accordance with the ability of students at MAN Palopo.	4	Good	It can be utilized by revision
7.	The folktales input in the Luwu Folktales Book for 10th Grade Students is interesting.	4	Good	It can be utilized by revision
8.	The folktales input in the Luwu Folktales Book for 10th Grade Students is in	4	Good	It can be utilized by revision

	accordance with the language skills of the students of MAN Palopo.			
9.	The folktales included in the Luwu Folktales Book for 10th Grade Students includes correct language structures.	4	Good	It can be utilized by revision
10.	The choice of folktales is in accordance with the characteristics of the students.	4	Good	It can be utilized by revision
11.	The folktales input in the Luwu Folktales Book for 10th Grade Students can broaden the knowledge of students of MAN Palopo.	5	Very good	It can be utilized by revision
12.	The choice of images in the folktales is suitable for MAN Palopo students.	4	Good	It can be utilized by revision

The mean score of the material expert validation was calculated below:

$$M = \frac{B}{\text{N}} = \frac{54}{12} \; 4{,}5$$

Figure 4.5 The Mean Score of the Material Expert Validation

The percentages of the material expert validation were calculated below:

$$X = \frac{M}{N}\ 100\%$$

$$X = \frac{4,5}{5}100\% = 90\%$$

Figure 4.6 The Percentage Score of the Material Expert Validation

The material expert validation result got a mean score of 4,5 with 90% of percentages which qualified as-very good. The material expert validation result indicates that the English vocabulary book can be utilized without revision.

c. The Revision Draft of the Luwu Folktales Book

After the Luwu folktales was validated, the researcher received some revisions from the experts. The aim was to improve the first draft of Luwu's storybook before trialing it with grade 10 students at MAN Palopo.

Table 4.7 The Revision of the Pocketbook Given by the Experts

Aspect	Topic (section)	Suggestion	Revision result
Design and layout	All	Selection of too many fonts and size consistency needs to be considered.	Font selection is appropriate and size consistency has been considered
		Cover needs to be redesigned.	Cover has been redesigned.
Language	All	Original script needs to be attached to guarantee the authenticity of the story.	Have attached the original manuscript.
		Need to increase the reliability test.	Reliability test has been conducted.
Material	All	Many types of stories should be narrative texts.	Have used narrative text story types.

d) The Results of Material Try-out

At this stage, the researcher conducted a pilot test on 9 December 2024, by describing the materials and components of the folktales book. Starting with explaining the folktales, vocabulary list and exercises. The goal is that students are not confused when using Luwu folktales book. The following are the details of the trial:

Table 4.8 The Result of Students' Perceptions

No.	Criteria	Score	Descriptions	Follow up
1.	The material presented in the Luwu Folktales Book for 10th Grade Students is in accordance with the needs of 10th Grade students of MAN Palopo.	4,5	Good	It can be utilized without revision
2.	The overall content of the Luwu Folktales Book for 10th Grade Students varies.	4,1	Good	It can be utilized by revision
3.	The materials presented help to increase students' interest and understanding in learning English.	4,4	Very good	It can be utilized without revision
4.	The material of the Luwu	4,3	Very good	It can be

	Folktales Book for 10th grade students is interesting and appropriate 10th grade students at MAN Palopo.			utilized without revision
5.	The selection of images in the Luwu Folktales Book for 10th grade students is interesting and appropriate for 10th grade students at MAN Palopo.	4,2	Very good	It can be utilized without revision
6.	The material topics in the Luwu Folktales Book for 10th grade students are easy for students to learn independently.	4,1	Good	It can be utilized by revision
7.	The selection of font type and size in the Luwu Folktales Book for 10th Grade Students is attractive and comfortable to read.	4,3	Very good	It can be utilized without revision
8.	The colour selection in the Luwu Folktales Book for 10th Grade Students is interesting	4,5	Very good	It can be utilized without

	and fun to read.			revision
9.	The cover design of the Luwu Folktales Book for 10th grade students is attractive.	4,5	Very good	It can be utilized without revision
10.	The design of the Luwu Folktales Book for 10th grade is very attractive.	4,2	Very good	It can be utilized without revision
11.	The size of the Luwu Folktales Book for 10th Students is appropriate, practical, and easy to carry around.	4,5	Very good	It can be utilized without revision

The mean score of the students' perceptions was calculated below:

$$M = \frac{B}{N} = \frac{47,6}{11} = 4,3$$

Figure 4.7 The Mean Score of the Students' Perceptions

The percentages of the students' perceptions were calculated below:

$$X = \frac{M}{N}100\%$$
$$X = \frac{4,3}{5}100\% = 86\%$$

Figure 4.8 The Percentage Score of the Students' Perceptions

The results of student perceptions received an average score of 4.3 with a percentage of 86%, which is -very good‖, indicating that this Englis vocabulary bok is feasible and ready to use without revision.

Table 4.9 The Result of English teachers' Perceptions

No.	Criteria	Score	Description	Follow up
1.	The material presented in the *Luwu Folktales Book for 10th Grade Students* is in accordance with the needs of 10th grade students of MAN Palopo.	4	Good	It can be utilized by revision
2.	The overall content of the *Luwu Folktales Book for 10th grade Students* varies.	4	Good	It can be utilized by revision
3.	The materials presented help to	4	Good	It can be utilized by revision

	increase students' interest and understanding in learning English.			
4.	The material of the *Luwu Folktales Book for 10th grade students* is interesting and appropriate for 10th grade students at MAN Palopo.	4	Good	It can be utilized by revision
5.	The selection of images in *the Luwu Folktales Book for 10th grade Students* is interesting and appropriate for 10th grade students at MAN Palopo.	4	Good	It can be utilized by revision
6.	The material topics in the *Luwu Folktales Book for 10th grade Students* are easy for	5	Very Good	It can be utilized by revision

	students to learn independently.			
7.	The selection of font type and size in the *Luwu Folktales Book for 10th grade Students* is attractive and comfortable to read.	4	Good	It can be utilized by revision
8.	The colour selection in the *Luwu Folktales Book for 10th grade Students* is interesting and fun to read.	4	Good	It can be utilized by revision
9.	Desain sampul *Luwu Folktales Book for 10th grade Students* menarik.	4	Good	It can be utilized by revision
10.	The design of the *Luwu Folktales Book for 1oth grade* is very attractive	5	Very Good	It can be utilized by revision
11.	The size of the *Luwu Folktales Book for the 10th grade Students* is	4	Good	It can be utilized by revision

	appropriate, practical, and easy to carry around.			

The mean score of the English teachers' perception was calculated below:

$$M = \frac{B}{N} = \frac{46}{11} = 4{,}1$$

Figure 4.9 The Mean Score of the English Teachers' Perceptions

The percentages of the English teachers' perception were calculated below:

$$X = \frac{M}{N}100\%$$

$$X = \frac{4{,}1}{5}100\% = 82\%$$

Figure 4.10 The Percentage Score of the English Teachers' Perceptions

The results of the English teachers' perceptions received an average score of 4,1 with a percentage of 82%, which means -good. This shows that this English vocabulary book is ready to be used by revision.

e) Draft Change

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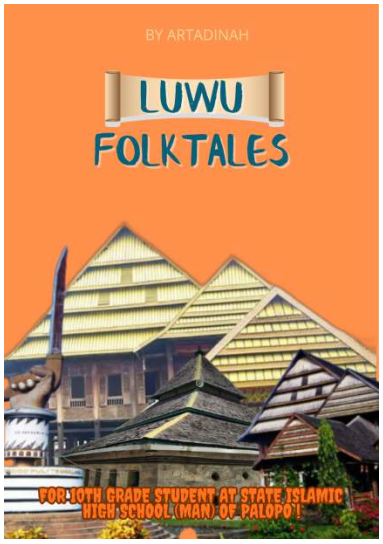
<td> 

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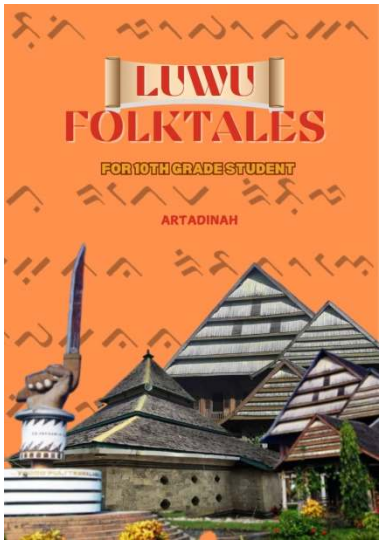
<td> 

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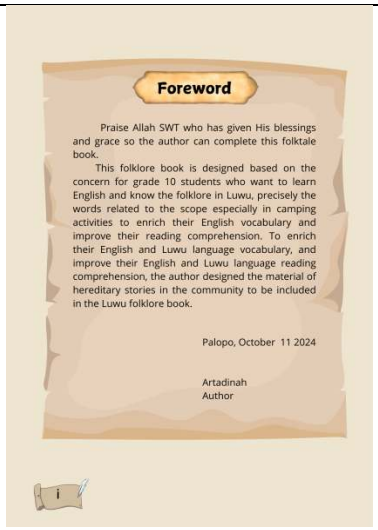
<td> 

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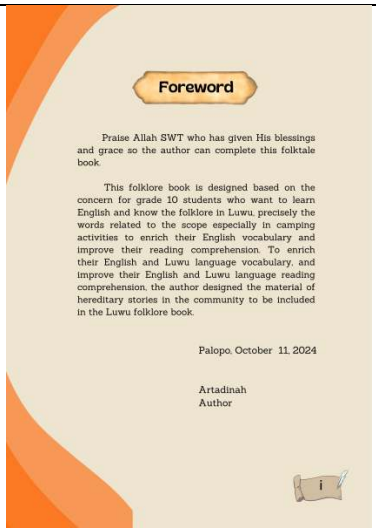
<td> 

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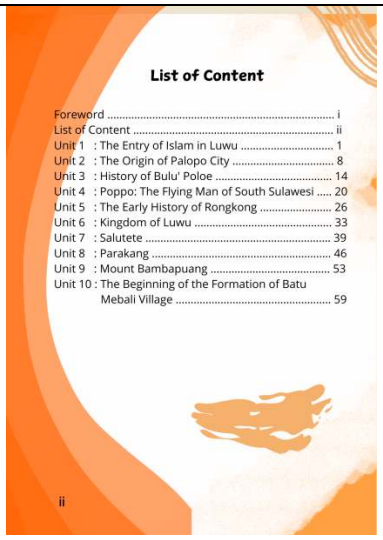

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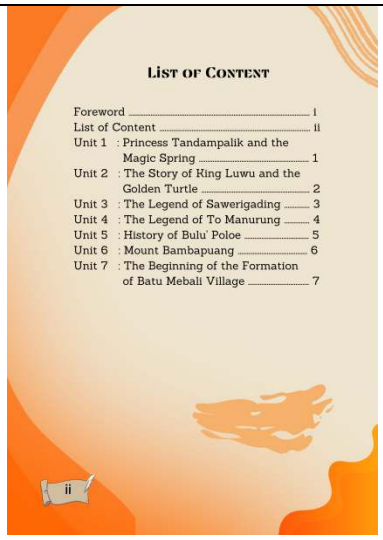
Before



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Unit 3 : The Legend of Sawerigading 3
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Unit 5 : History of Bulu' Poloe 5
Unit 6 : Mount Bambapuang 6
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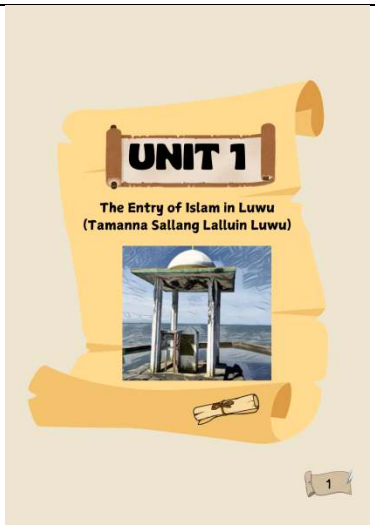
After



UNIT 1

The Entry of Islam in Luwu
(Tamanna Sallang Lalluin Luwu)

1

Before

UNIT 1

PRINCESS TANDAMPALIK
AND THE MAGIC SPRING
(TANDAMPALIK NA WAI MATA AJAI'NA)

1

After

The Entry of Islam in Luwu
(Tamanna Sallang Lalluin Luwu)

The process of Islam in Luwu began with the arrival of three Mubaliqs from Minangkabau, namely Abdul Makmur, the sole Khatib, who was given the title Datok Ri Bandang, Datuk Sulaiman, the eldest Khatib, with the title Datok Ri Patimang, and Maula Abdul Jawad, the youngest Khatib, with the title Datok Ri Tiro. They are known as 'Datuk tellue'. Before heading to Luwu, the three of them first stopped in Makassar, then continued their journey to Luwu. They arrived at the Pandoso estuary of the Pa'Barasseng river in the Bua area using a sailboat called Qimara.

Tamanna Agama Sallang jio Luwu pammulanna den tallu ulama sule Minangkabau, Abdul Makmur atau Khatib Tunggal diben sanga Datok Ri Bandang, Datuk Sulaiman Khatib Sulung disanga Datok Ri Patimang sola Maula Abdul Jawad atau Khatib bungsu disanga Datok Ri Tiro. Ya te' tallu Datuk disanga ri "Datuk tellue". Sebelum rampo jio Luwu lempang jolo jio Mangkasa mane' tarru' jio Luwu. Sipattallu lattu' jio Pandoso, Salu Pa'Barasseng Daerah Bua pake kappala' wai disanga Qimara.

On arrival in Bua, they met a local fisherman named Latiwajo. Latiwajo informed them that there were three strangers anchored at Lapandoso who wanted to meet Ma'dika Bua (Tandi Pau Opunna Ware). Then Ma'dika Bua went to meet them using a warboat called La Uli Bu'e. On the same day, Ma'dika Bua held a meeting by inviting all the traditional apparatus of Bua. During the meeting, they did Singkarume with the three preachers.

2

Before

Princess Tandampalik
and the Magic Spring
(Tandampalik na wai mata ajai'na)

Once upon a time, in a beautiful kingdom called the Kingdom of Luwu, there lived a wise king. This king had a very beautiful daughter. Her name was Princess Tandampalik. Her skin was shining white, her eyes were like stars, and her long hair shone like silk. Everyone in the kingdom admired the princess' beauty and kindness.

Mesa' wattu jio lan mesa' kapoangan liwa' maballong disanga Kapoanganna Luwu, den Pakaraja sisola ana' dara malabbi'na disanganni Tandampalik. Mabusa na macinnong kuli'na, susi bintuin to' matanna, mane' malando na millok biluakna susi sutra. Ya nasang to' tau jio to' Rapuangan napurai to' rupanna Tandampalik, malabbi' na melo penawanna.

However, despite being so beautiful, Princess Tandampalik had a secret that made her very sad. She suffered from a strange skin disease. Her skin flaked, turned red, and felt very itchy. Because of this, Princess Tandampalik could not go out of the palace and had to stay in her room every day. Everyone in the kingdom felt sorry for her, especially the King and Queen.

Innang nammui umba maballo rupanna Tandampalik, den mesa' kadakena napembuntan yami to' na masse ara'na nasaba' den sakinna to' kuli'na. Yato' kuli'na tikalelliek, mararang na makati.

Nasaba' Yamo to' tae na den tassu'-tassu' sule jio Tondok Pakaraja, lan tarru' ri kamara'na allo bongi. Ramase nasang tau' lako ia, utamanna Ambe'na na Indo'na, ya mo to' Pakaraja na Benena.

2

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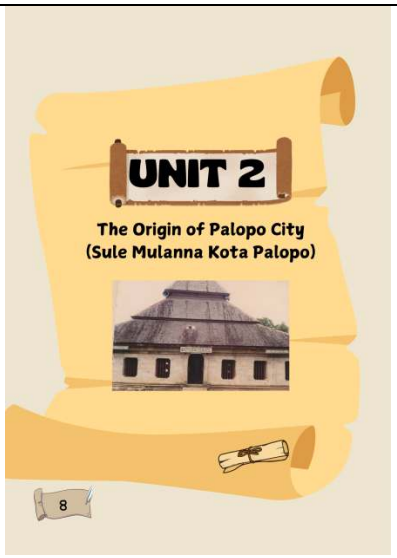
<td> 

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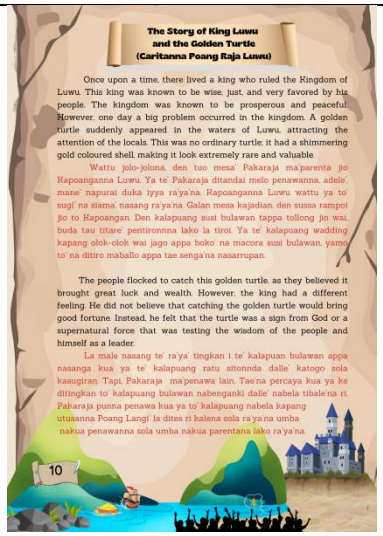
<td> 

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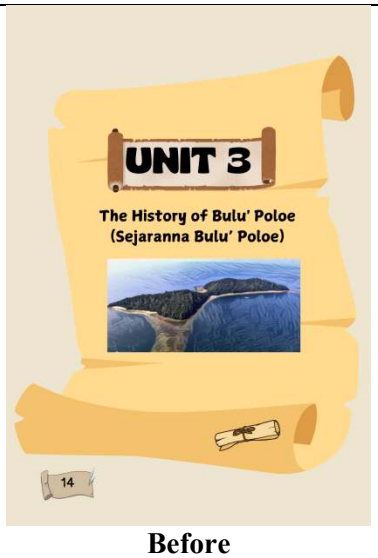
<td> 

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The History of Bulu' Poloe
Sejaranna Bulu' Poloe

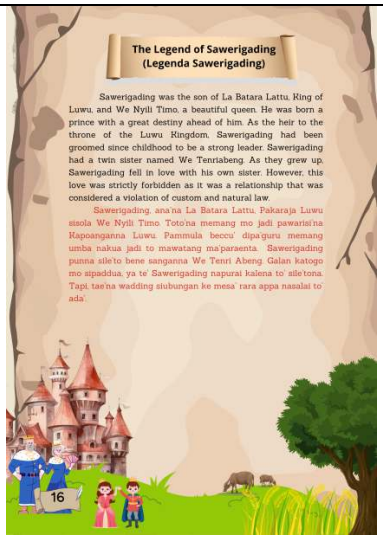
Several hundred years ago, in the ancient days of the Luwu Kingdom, precisely in Cerekang, there was a Prince named Sawerigading, the son of the King of Luwu named Batara Lattu. At one time, Sawerigading dreamed of meeting a beautiful girl. In his dream, Sawerigading married the girl. Shortly after he woke up, his father called him and told him that Sawerigading, go to China, there is a girl named We'cu'dai, see her and marry her'. Because of Sawerigading's obedience to his father, he complied with his father's request. Sawerigading was sent empty-handed and without any bodyguards to accompany him. He took the initiative to build a boat to use to go to China.

Pirang ratu taun jolona, jamannapa nene' moyangna Kerajaan Luwu, jio Cerekang, den Pangeran disanga Sawerigading, anakna Raja Luwu, Batara Lattu. Suatu wattu, Sawerigading katulu-tulu sitammu sola ana' dara malabbi. Lallui kattulumna, Sawerigading botting sisola to' bene. Tae' na masai soro'na milik i, natambai ambe'na mane' dikuan lako "O Sawerigading, manjo ko jio Negri Cina.' Jaka to', bene sangganna We'cu'dai jio, tiro mi mane' mu pabene"Nasaba' matturu' lako Ambe'na, Sawerigading naturui kadanna Ambe'na. Sawerigading dikiring lako Negri Cina tae' apa nabawa tae duka panjagana namoi mesa' solanni.

So Sawerigading went to a forest, where there was a very large wooden tree. The tree was known as the 'Walenreng Wood Tree'. Sawerigading cut down the tree to make a boat. When Sawerigading cut down the Walenreng tree, it turned out that the tree hit a Bulu' (Mountain) so that the Bulu' was split or broken into two (Polo). This event caused the place to be known as Bulu'Poloe (broken mountain). As a result of this event, the place has fresh water in the middle of seawater due to the shift of the broken mountain.

15

Before



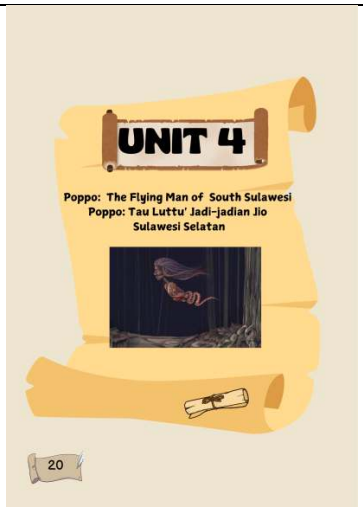
The Legend of Sawerigading
(Legenda Sawerigading)

Sawerigading was the son of La Batara Lattu, King of Luwu, and We Nyili Timo, a beautiful queen. He was born a prince with a great destiny ahead of him. As the heir to the throne of the Luwu Kingdom, Sawerigading had been groomed since childhood to be a strong leader. Sawerigading had a twin sister named We Tenriabeng. As they grew up, Sawerigading fell in love with his own sister. However, this love was strictly forbidden as it was a relationship that was considered a violation of custom and natural law.

Sawerigading, ana'na La Batara Lattu, Pakaraja Luwu sisola We Nyili Timo. Toto'na memang mo jadi pawarisi'na Kapoanganna Luwu. Pammula beccu' dipa'guru memang umba nakua jadi to mawatang ma'parenta. Sawerigading punna sile'to bene sanganna We Tenri Abeng. Galan katogo mo sipaddua, ya te' Sawerigading napurai kalena to' sile'tona. Tapi, tae'na wadding siubungan ke mesa' rara appa naalai to' ada'.

16

After



UNIT 4

Poppo: The Flying Man of South Sulawesi
Poppo: Tau Luttu' Jadi-jadian Jio Sulawesi Selatan

20

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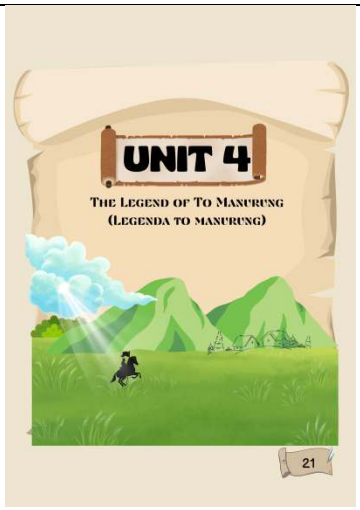

UNIT 4

THE LEGEND OF TO MANURUNG
(LEGENDA TO MANURUNG)

21

After

Poppo: The Flying Man of South Sulawesi
Poppo: Tau Luttu' Jadi-jadian Jio Sulawesi Selatan

South Sulawesi is one of the regions in Indonesia that has a well-known 'mystical' story. This story is widespread in almost all regions in South Sulawesi and has existed for hundreds of years. In South Sulawesi, it is said that there is a mystical creature known as 'Poppo'. The existence of this creature is found in West Sinjai, Pinrang, and Bulukumba. However, it is said that, in general, the existence of Poppo is almost spread throughout South Sulawesi. Although the life of the community has become more modern, it turns out that this story still exists today, especially in the Luwu Region.

Sulawesi Selatan, sala mesa'na wilayanna Indonesia den carita makkarama'na. Ya te' carita lattu' angge ya nasangna daerah jio Sulawesi Selatan, den duka mo te' carita pammula ma'ratu' taun. Jio Sulawesi Selatan den disanga "Poppo", buda dirupang jio daerah Sinjai Barat, Pinrang na Bulukumba. Ya kade'na te' Poppo' den nasang jio daeranna Sulawesi Selatan lattu' angge kampong pelosok. Nammuai modere' mo masaraka'na, ya te' carita tae'pa na lannya' lattu'na ya te' wattu, terutama jio Daera Luwu.

According to scattered stories, it is said that Poppo used to be an ordinary human being, but because he was wrong when practicing 'black magic' (a kind of pesugihan) he received it, he turned into Poppo. In addition, it is also a hereditary disease. Thus, Poppo is a creature that can change its form at any time. Some say that this disease can be transmitted by small animals coming out of their ears, mouths or noses when they are asleep and these animals enter the body of the person next to them. It is said that this person could also contract Poppo's disease.

21

Before

The Legend of To Manurung
Legenda To Manurung

Once upon a time, in the green and fertile land of Luwu, there lived a people who knew no rules. Their lives depended on nature, but without leaders, they were often involved in disputes. The people of Luwu lived in uncertainty, with no law to guide them. They often fought over land, water, and natural products. However, they believed that one day there would come someone who would lead them, someone who was not a mere mortal but a messenger of the gods who descended from the sky to bring peace and justice.

Wattu jolo-jolona pa'jio Tana Luwu, tondok ijo na suburu', den tuo masaraka'na tae'pa naisseng disanga parakan. Katuonganna sindoke' ri lako lino, tapi tae' pa To Ma'parenta lan jadi sangin pada ya sisala-sala. Masaraka' Luwu tae'na tatta tuona, nasaba' tae' pa anu parakai sola patujui lalan tuona Sangin sirukka sialai litak, wai, sola assele' lino. Tapi, napercaya sia kua den mangka ratu mesa' tau bela parenta nasang i, tau jago, utusanna Poang Langi', lao nokko parakai te' lino agi na manyamang sola to okadele'.

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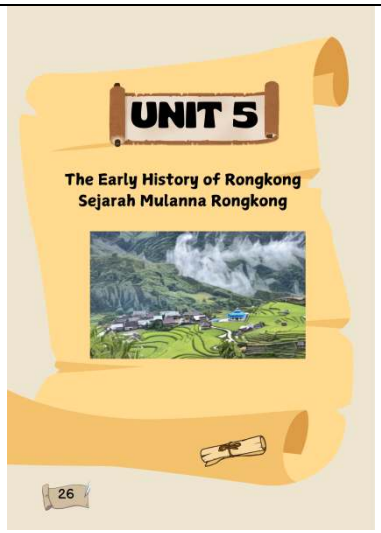
<td> 

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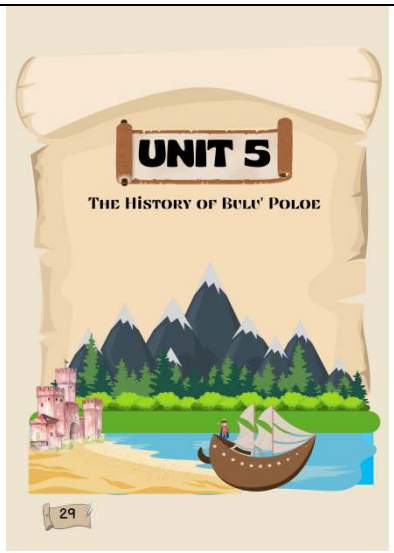
<td> 

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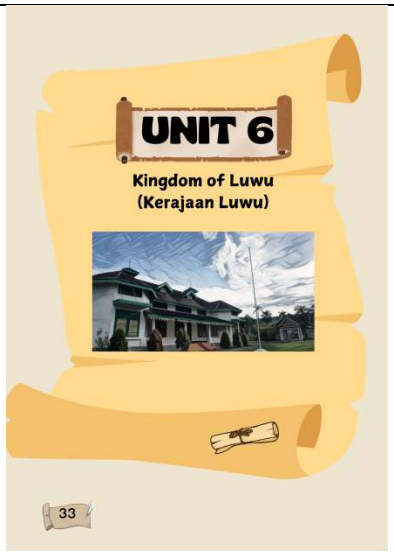
<td> 

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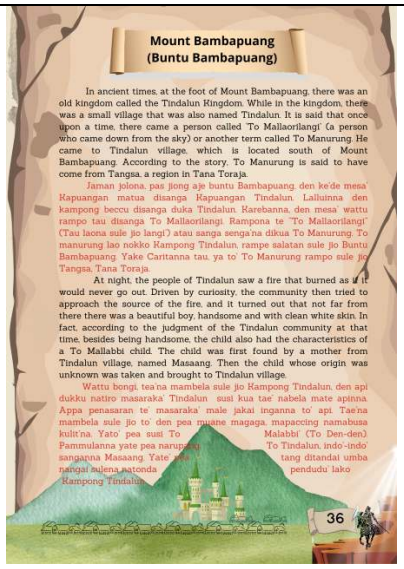

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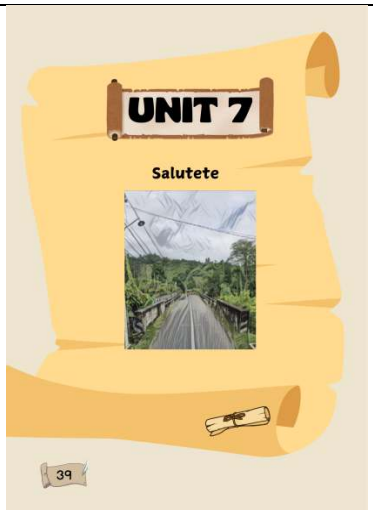

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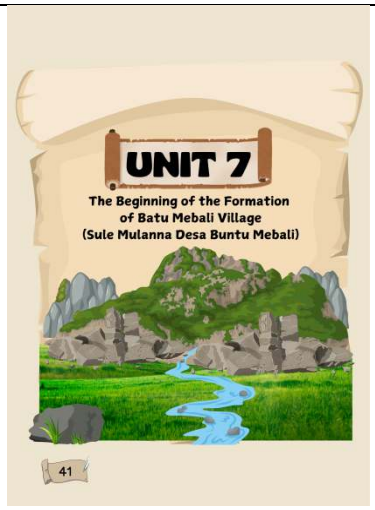

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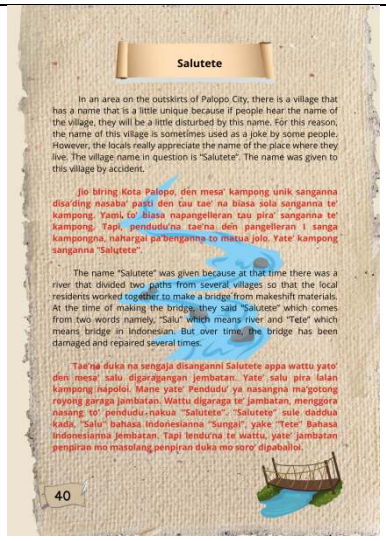

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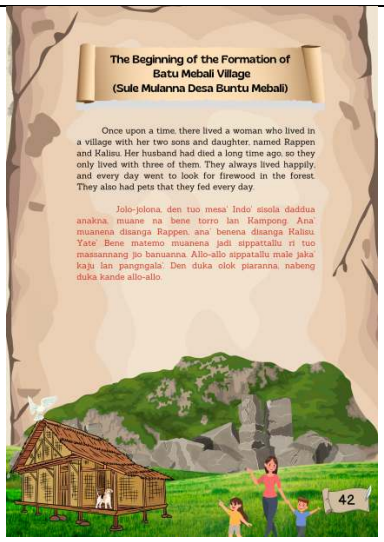

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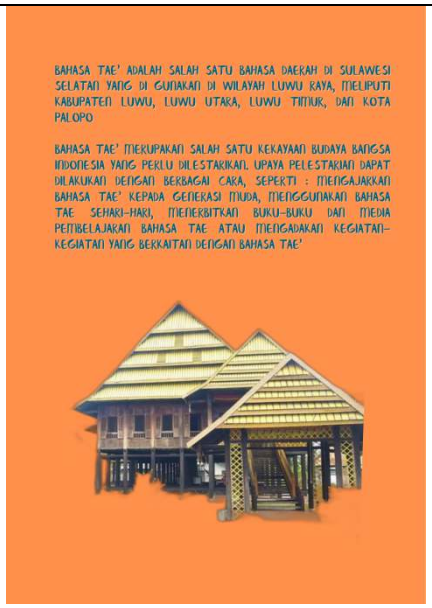

Before

After

The images above are images before and after editing after getting suggestions and corrections from expert validation, such as the selection of fonts, sizes, addition of images, accuracy of words, types of stories. The story before editing has a story that is not in accordance with the needs of students, the selection of fonts and writing and font size is still not good, and the selection of words is not appropriate, and the design is less attractive.

d. The result of product Try-out

At this stage, the researcher conducted a pilot test on December 09, 2024, by explaining the material and components in the folklore book for grade 10 students. The trial began with an explanation of the contents of the book, material, exercises and vocabulary list. This is so that students are not confused when using the book. The following are the details of trial:

Table 4.8 Table of Student Perceptions

No	Criteria	Score	Description	Follow Up
1.	The materials presented in Luwu Folktales Bilingual Book for 10th Grade Students are in accordance with the needs of 10th grade students at MAN Palopo.	4,5	Very Good	It can be utilized without revision
2.	The materials of Luwu Folktales Bilingual Book for 10th Grade Students are varied overall.	4,1	Good	It can be utilized without revision
3.	The materials presented help to increase students' interest and understanding in learning English.	4,4	Very Good	It can be utilized without revision
4.	The materials of Luwu Folktales Bilingual Book for 10th Grade Students are interesting and appropriate for 10th grade students at MAN Palopo.	4,3	Very Good	It can be utilized without revision
5.	The selection of images in the Luwu Folktales Bilingual Book for 10th Grade Students is interesting and appropriate for 10th grade students at MAN Palopo.	4,2	Good	It can be utilized without revision
6.	The material topics in Luwu Folktales Bilingual Book for 10th Grade Students are easy for students to learn independently.	4,1	Good	It can be utilized without revision
7.	The choice of font type and size in the Luwu Folktales Bilingual Book for 10th Grade Students is attractive and comfortable to read.	4,3	Very Good	It can be utilized without revision

8.	The selection of colors in the Luwu Folktales Bilingual Book for 10th Grade Students is interesting and fun to read.	4,5	Very Good	It can be utilized without revision
9.	The cover design of Luwu Folktales Bilingual Book for 10th Grade Students is attractive.	4,5	Very Good	It can be utilized without revision
10.	The book design of Luwu Folktales Bilingual Book for 10th Grade Students is attractive.	4,2	Good	It can be utilized without revision
11.	The size of Luwu Folktales Bilingual Book for 10th Grade Students is appropriate, practical, and easy to carry around.	4,5	Very Good	It can be utilized without revision

The main score of the students' perception calculated below as follow:

$$M = \frac{B}{\text{N}} = \frac{47,6}{11} = 4,3$$

$$X = \frac{M}{N}100\%$$

$$X = \frac{4,3}{5}100\% = 86\%$$

The results of student perceptions get an average score of 4.3 with a percentage of 86% which means very good. This shows that the book of luwu folk tales for grade 10 students is feasible and ready to use.

4) Disseminated

At this stage, the researcher socialized the Luwu folklore book to the students of class X.B MAN Palopo after going through several stages and revisions. The researcher socialized the book to the students in the classroom and explained the contents of the book. The students welcomed the book well and enthusiastically, as well as the English teacher who was also very enthusiastic and certainly gave positive comments because according to him this could be used as teaching material and certainly very motivating students in learning English.

B. Discussion

This research was based on a needs analysis of Islamic High School students. It was found that English learning in MAN Palopo especially in reading, their interest in reading English stories is still low. So this research comes as a form of solution to these problems by making a product in the form of a book of Luwu folklore, of course with the hope that this book can motivate students and help students in learning English, especially in reading comprehension.

The design process was developed using the 4-D model, which consists of the following stages: Define, Design, Develop, and Disseminate. The first step taken by the researcher is the define stage, which is to conduct a needs analysis using a questionnaire in the form of a Google form which is used to get the needs, desires, and shortcomings of students related to mastery and understanding of English, besides that the needs analysis is also carried out through interviews with students and English teachers. The questionnaire shows the various factors needed in making folklore books. The results showed that students need folklore books to

help them learn English because it is known that many of them have a basic understanding of English so this book can motivate them in learning English.

After collecting the results of the student needs analysis, the researcher took the next step which was to design the product. This product is designed of course based on the needs, desires, and shortcomings of students shown after they answer the questionnaire. This step uses the information that has been collected by the researcher, which is then analyzed to determine whether the material is appropriate for the student's level.

After finalizing the design of the Luwu folklore book, the researcher then developed the product with based on assessments from experts. The experts assessed the initial product using a questionnaire. The assessment was given by three experts where they gave some comments and suggestions regarding the English vocabulary book that had been designed. This expert assessment aims to ensure the feasibility of a product. As a result, the validation of the Luwu Folklore Book from the design and layout expert was qualified as “good”, the validation result from the linguist was qualified as “good” and from the material expert was qualified as “very good”. In conclusion, the product can be used with minor revisions such as the selection of font type and size, the selection of images is made more real, the selection of words is improved to be more precise, and also the order of each unit story is improved to be more systematic. In addition, researchers have also collected trial results to find out how students perceive the product, for the results of student perceptions are categorized as -very good‖. This indicates that the folklore book can be used without revision. The reason is that the book of Luwu

folklore as a whole is interesting. The material, font, color, cover, and overall appearance presented in the folklore book are very good for the students.

In addition, it shows that this Luwu Folktale Book is one of the alternative methods for students in learning English. The purpose of this Luwu folktale book is to motivate students in learning English, especially for reading comprehension, this book is expected to help students in learning English vocabulary and train critical thinking skills, and to encourage the preservation of local culture and traditions using folktales. The next goal is as a form of self-learning tool, where this storybook can be used by students to learn independently, both outside of class hours and in the classroom.

The findings of this study are systemically related to previous studies on the production of folklore books. Of the five related previous studies, all findings show that the storybooks made are very helpful and can be a supporting medium in learning English. One of the related previous studies is the research conducted by Nur Wahyuni Safitri Syam, N. U. R. (2021), in her thesis entitled “Developing Folklore Books for Beginner English Language Learners”.[38] The results of all stages of validation that have been carried out show that the folktales book made is feasible and very helpful to be applied to students of SD IT Insan Madani Palopo and as for previous research related to this is research conducted by Tompo, Dewi Sri, Sahraini Sahraini, and Magfirah Thayyib (2023), in her thesis entitled "Enhancing Junior High School Literacy: Incorporating Luwu Cultural Heritage

[38] Nur Wahyuni Safitri Syam, N. U. R. (2021), in her thesis entitled “*Developing Folklore Books for Beginner English Language Learners”*

into Reading Materials".[39] The study underscores the positive impact of culturally tailored educational materials on student engagement and skill development in language learning.

In the research of Nur Wahyuni Safitri Syam, N. U. R. (2021), in her thesis entitled “Developing Folklore Books for Beginner English Language Learners” focuses on improving students' reading skills and was developed using the ADDIE method. While my current research focuses on developing a book of folklore using two languages so that it will be easier for students to understand because it uses their local language. This storybook consists of 7 units and is classified based on topics that match the ability of students systematically, besides that there is a vocabulary list and also equipped with exercises at the end of the unit. The book is designed as well as possible with an attractive design that is equipped with pictures and translations. In Tompo's research, Dewi Sri, Sahraini Sahraini, and Magfirah Thayyib (2023), in their thesis entitled “Enhancing Junior High School Literacy: Incorporating Luwu Cultural Heritage into Reading Materials.” focused on improving students' reading skills and developed using the ADDIE method. “ focused on improving students' reading skills and was developed using the ADDIE method. The development phase resulted in an initial draft of a reading book consisting of four chapters: “Heroes of Luwu”, “Luwu Folktales”, “Luwu Tourism Attractions”, and “Luwu Traditional Food”. While my current research focuses on the development of folktales books using two languages.

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[39] Tompo, Dewi Sri, Sahraini Sahraini, and Magfirah Thayyib (2023). *"Enhancing Junior High School Literacy: Incorporating Luwu Cultural Heritage into Reading Materials*." *Voices of English Language Education Society* 7.3 : 497-509.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

The purpose of this research is to find out the appropriate Luwu folktales book for students and how students and perspectives on the product. To find out the appropriate Luwu folktales book, initial data collection is carried out, then planning is carried out, the development stage includes rewriting the story with language that is easy to understand. After that, the book was tested on the target readers. Based on the results of the trial, revisions were made to improve the content and design of the book. Furthermore, the feasibility test was conducted by experts to ensure the quality of the product. If necessary, product revisions were made before finally the folktales book was implemented and published for widespread use. Based on the assessment results, the book obtained an average score of 4.3 from the rating scale used, with an average percentage value reaching 86%. of This figure shows that the majority of students rated this book as very good in supporting the reading comprehention process. The 4D method (Define, Design, Develop, and Disseminate) was used. The content of this book consists of Princess Tandampalik and the Magic Spring, The Story of King Luwu and the Golden Turtle, The Legend of Sawerigading, The Legend of To Manurung, The History of Bulu' Poloe, Mount Bambapuang, The Beginning of the Formation of Batu Mebali Village. The expert's assessment of the product is 4.5 with an average score of 90% which falls into the “Very Good” category. The score indicates that the product can be used without revision. The validator suggested changing the type of story into a narrative text type. The students' perception of

the product is 4.3 with an average score of 86% which falls into the “Very Good” category. This indicates that the product can be used without revision. The teacher's perception of the product was 4,1 with an average score of 82% which qualifies as “Good” indicating that the product can be used with minor revisions. Regarding the students' perception that they are very enthusiastic about this product and will be used in learning English.

B. Implication

1. The theoretical implication of the use of Luwu folklore for students at MAN Palopo is expected to improve students' English reading comprehension skills.
2. Practical Implementation
    a. For students, it can be used as a reading learning media to improve reading comprehension and increase their English vocabulary.
    b. For further researchers can continue in the next research.

C. Suggestions

The researcher provides suggestions to students, English teachers, and future researchers in accordance with the research findings.

1. For Students

Suggestions for students are expected to use this Luwu folklore book to learn English reading comprehension wherever and whenever, especially in the classroom.

2. For Teachers

This product is suggested as a learning media that teachers can use to suppor t the English learning process. Teachers are advised to be able to instruct and

remind students to learn English independently by utilizing Luwu Folktales Book. In addition, for a good learning process, teachers should be able to motivate students, involve students in learning activities, and provide a pleasant environment for learning.

3. For Further Research

Suggestions for future researchers who want to conduct similar research, researchers suggest improving the quality of the material content, and can develop this Luwu folklore book with a more attractive and better design.

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APPENDIX

APPENDIX 1

SURAT IZIN MENELITI

PEMERINTAH KOTA PALOPO
DINAS PENANAMAN MODALDAN PELAYANAN TERPADU SATU PINTU

Jl. K. H. M. Hasyim, No. 5, Kota Palopo, Kode Pos. 91921
Telp/Fax. : (0471) 326048, Email : dpmptspplp@palopokota.go.id, Website : http://dpmptsp.palopokota.go.id

SURAT KETERANGAN PENELITIAN

NOMOR : 500.16.7.2/2024.0738/IP/DPMPTSP

DASAR HUKUM :

1. Undang-Undang Nomor 11 Tahun 2019 tentang Sistem Nasional Ilmu Pengetahuan dan Teknologi;
2. Undang-Undang Nomor 11 Tahun 2020 tentang Cipta Kerja,
3. Peraturan Mendagri Nomor 3 Tahun 2008 tentang Penerbitan Surat Keterangan Penelitian;
4. Peraturan Wali Kota Palopo Nomor 23 Tahun 2016 tentang Penyederhanaan Perizinan dan Non Perizinan di Kota Palopo;
5. Peraturan Wali Kota Palopo Nomor 31 Tahun 2023 tentang Pelimpahan Kewenangan Perizinan dan Nonperizinan Yang Diberikan Wali Kota Palopo Kepada Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kota Palopo.

MEMBERIKAN IZIN KEPADA

Nama	: **ARTADINAH**
Jenis Kelamin	: P
Alamat	: Ds. Larui, Kec. Porehu, Kab. Kolaka Utara
Pekerjaan	: Mahasiswa
NIM	: 2002020028

Maksud dan Tujuan mengadakan penelitian dalam rangka penulisan Skripsi dengan Judul :

Developing Luwu Folktales Bilingual Book (English and Tae Language) as Reading Material for 10th Grade of MAN Palopo

Lokasi Penelitian	: Madrasah Aliyah Negeri Palopo
Lamanya Penelitian	: 7 Agustus 2024 s.d. 7 November 2024

DENGAN KETENTUAN SEBAGAI BERIKUT :

1. Sebelum dan sesudah melaksanakan kegiatan penelitian kiranya melapor kepada Wali Kota Palopo cq. **Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kota Palopo.**
2. Menaati semua peraturan perundang-undangan yang berlaku, serta menghormati Adat Istiadat setempat.
3. Penelitian tidak menyimpang dari maksud izin yang diberikan.
4. Menyerahkan 1 (satu) examplar foto copy hasil penelitian kepada Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kota Palopo.
5. Surat Izin Penelitian ini dinyatakan tidak berlaku, bilamana pemegang izin ternyata tidak menaati ketentuan- ketentuan tersebut di atas.

Demikian Surat Keterangan Penelitian ini diterbitkan untuk dipergunakan sebagaimana mestinya.

Diterbitkan di Kota Palopo
Pada tanggal : 7 Agustus 2024

Ditandatangani secara elektronik oleh :
Kepala DPMPTSP Kota Palopo
SYAMSURIADI NUR, S.STP
Pangkat : Pembina IV/a
NIP : 19850211 200312 1 002

Tembusan, Kepada Yth :

1. *Wali Kota Palopo;*
2. *Dandim 1403 SWG;*
3. *Kapolres Palopo;*
4. *Kepala Badan Kesbang Prov. Sul-Sel;*
5. *Kepala Badan Penelitian dan Pengembangan Kota Palopo;*
6. *Kepala Badan Kesbang Kota Palopo;*
7. *Instasi terkait tempat dilaksanakan penelitian.*

Dokumen ini ditandatangani secara elektronik menggunakan Sertifikat Elektronik yang diterbitkan oleh Balai Sertifikasi Elektronik (BSrE), Badan Siber dan Sandi Negara (BSSN)

APPENDIX 2
QUESTIONNAIRES' INSTRUMENT OF NEED ANALYSIS

THE BLUEPRINT OF NEED ANALYSIS QUESTIONNAIRE

Developing Luwu Folktales Bilingual Book (English and Tae Language) As Reading Material For 10th Grade of MAN Palopo

A. Data Responden :

Name : Jenis Kelamin :

Usia : Kelas :

A. Petunjuk Pengisian :

Berilah tanda (x) pada pilihan pertanyaan yang sesuai dengan keadaan Anda saat ini dan Anda dapat memilih lebih dari satu jawaban. Sesuaikan dengan kebutuhan dan keinginan Anda terkait dengan penguasaan kosakata Bahasa Inggris dan buku kosakata Bahasa Inggris.

Criteria of the Question	Theory	Question
Necesitty	**Paulo Freire (1970)** Literacy as the ability to read and understand the world, not just words. In education or work, reading in english allows one to access global information, which is essential for individual empowerment.	1. Seberapa penting, menurut anda, kemampuan membaca dalam bahasa Inggris dalam konteks pekerjaan atau pendidikan anda? a. Sangat penting b. Penting c. Cukup penting d. Kurang penting
	John Sweller (1988): Places without distractions, such as	2. Di mana Anda biasanya membaca? (Pilih satu atau lebih) a. Di rumah b. Di tempat kerja c. Di perpustakaan

Necessity	libraries, reduce external cognitive load and thus help readers focus on complex information.	d. Di tempat umum (misalnya, kafe, taman)
Necessity	**Lev Vygotsky (1978)** Learning occurs through social interaction. Discussions about reading allow individuals to clarify understanding, explore alternative views, and deepen knowledge through the perspectives of others.	3. Apakah Anda sering membagikan atau mendiskusikan apa yang telah anda baca dengan orang lain? a. Ya, sering b. Kadang-kadang c. Jarang d. Tidak pernah
Necessity	**Lev Vygotsky (1978)** Vygotsky believed that learning occurs through social interaction and shared experiences. Folktales are often told in a social context (for example, within a family or community) that allows individuals to learn about the values and norms of their culture.	4. Apakah anda sering mendengar atau membaca cerita rakyat? a. Jarang b. Sering c. Pernah d. Tidak pernah

Necessity	**Stuart Hall (1990)** Hall emphasizes the importance of culture in the formation of individual identity. Folklore is often related to cultural identity, and people tend to choose stories that resonate with their cultural background.	5. Faktor apa yang paling memengaruhi pilihan anda dalam memilih sebuah cerita rakyat untuk dibaca? (Pilih salah satu atau lebih) a. Asal usul cerita b. Keterkaitan dengan budaya atau tradisi tertentu c. Kesesuaian dengan minat pribadi d. Rekomendasi dari orang lain
Necessity	**Stuart Hall (1990)** Hall emphasizes the importance of culture in the formation of individual identity. Folklore is often related to cultural identity, and people tend to choose stories that resonate with their cultural background.	6. Menurut anda apa keuntungan dari cerita rakyat untuk siswa? a. Cerita rakyat mengandung struktur yang dapat diprediksi yang membantu siswa dalam memahami detail cerita b. Cerita rakyat mengandung banyak hubungan budaya yang memungkinkan siswa untuk dengan mudah membandingkan dan membedakan elemen cerita dengan budaya mereka sendiri, terutama pada masalah yang berhubungan dengan kepercayaan,etika moral, praktik, dan tradisi c. Cerita rakyat berisi tema universal umum yang berhubungan dengan kemanusiaan dan bagaimana kita berhubungan satu sama lain d. Cerita rakyat juga sangat berguna untuk membantu siswa mengembangkan keterampilan akademis karena teks membutuhkan lebih sedikit waktu untuk

		memecahkan kode
Necessity	**Ouise Rosenblatt (1938)** Readers bring their own experiences and values to the reading process. As readers interact with texts, they can discover moral meanings that are relevant to their lives. Stories with moral messages often become more meaningful because they trigger personal reflection.	7. Berapa panjang text bacaan yang memungkinkan untuk and baca? a. 1-2 paragraph b. 3-4 paragraph c. 5-6 paragraph d. 7-8 paragraph
Lack	**Richard Anderson (1977)** Anderson argues that text comprehension relies heavily on the reader's pre-existing knowledge, called schema. If readers do not have the background knowledge or context necessary to understand the text, they will have difficulty in absorbing the	8. Faktor apa yang paling sering menghambat anda dalam memahami teks bahasa Inggris? (Pilih salah satu atau lebih: Kosakata yang sulit, struktur kalimat kompleks, kurangnya pemahaman konteks, atau faktor lainnya.) a. Kosakata yang sulit b. Struktur kalimat yang kompleks c. Kurangnya pemahaman konteks d. Faktor lainnya (sebutkan)

	information.	
Lack	**David Rumelhart (1980)** The text will be more difficult if the reader does not have the relevant schema (background knowledge). For example, a scientific text on quantum physics will be difficult for readers without a foundation in the field.	9. Bagaimana tingkat kesulitan bacaan yang biasanya anda hadapi? a. Mudah b. Sedang c. Sulit d. Sangat sulit
Want	**Lev Vygotsky (1978)** Vygotsky argued that learning happens in a social and cultural context. The types of stories we enjoy are often influenced by the cultural values present in the society we grow up in.	10. Apakah anda memiliki selera terhadap jenis cerita rakyat tertentu? (Misalnya: legenda, dongeng, mitos, fabel, dll.) a. Ya, saya lebih suka jenis cerita tertentu b. Tidak, saya tidak memiliki preferensi c. Tidak tahu d. Tidak tertarik
	Walter Fisher (1984) Humans are homo narans (storytelling	11. Apa jenis cerita yang paling anda minati? (Pilih salah satu atau lebih) a. Fiksi (teks dibuat berdasarkan imajinasi penulisnya berupa khayalan contoh novel, puisi)

Want	creatures). We prefer stories that have coherence and fidelity to our values.	b. Cerita rakyat (cerita yang berasal dari masyarakat zaman dahulu contoh malin kundang) c. Dongeng (khayalan atau cerita yang tidak benar-benar terjadi contoh Si Kancil dan Buaya) e. Legenda (*cerita* sejarah tidak dapat dibuktikan contoh Bawang Putih merah, Sangkuriang)
Want	**Richard Day and Julian Bamford (2002)** This theory emphasizes the importance of reading large amounts for enjoyment and general comprehension, not just for in-depth analysis. Activities such as reading self-selected books, book reports, or reading clubs.	12. Aktivitas pembelajaran reading yang paling kamu sukai adalah? a. Mencari pokok utama bacaan b. Menjelaskan makna atau arti kata tertentu c. Membaca dilanjutkan dengan menjawab pertanyaan mengenai isi bacaan d. Melibatkan kreativitas, seperti menulis ulang cerita atau membuat ilustrasi untuk menceritakan kembali cerita yang telah dibaca
Want	**Immanuel Kant (1790)** Subjective experience of beauty. Book covers, as the first visual element a reader sees, play an important role in attracting attention and creating a first impression. An attractive cover design can influence a person's	13. Bagaimana desain buku yang anda minati (pilih bisa lebih dari satu) a. Buku bergambar dan berwarna b. Buku **desain visual yang menarik** c. Buku mempuyai list kosa kata d. Buku Interaktif seperti pertanyaan, latihan, dan tugas

	interest in reading a book.	
Want	**Rudolf Flesch (1949)** Flesch developed a formula to measure the readability of text, which takes into account sentence length and simplicity of words. The shorter the sentences and the simpler the words used, the easier the text is to read.	14. Apakah Anda lebih suka membaca cerita yang memiliki pesan moral atau nilai-nilai yang terkandung di dalamnya? a. Ya, saya suka b. Tidak terlalu penting bagi saya c. Tidak, saya lebih suka cerita yang menghibur saja d. Ya, karena bisa menjadi pembelajaran
Want	**Michael Posner (1980)** Posner argues that human attention has a limited capacity, and the shape or size of a book can affect how easily readers focus on the content.	15. Ukuran buku yang menarik bagi anda? a. Ukuran Kertas A4 (21.0 x 29.7 cm) b. Ukuran Kertas A5 (14.8 x 21.0 cm) c. Ukuran Unesco (15.5 x 23 cm) d. Ukuran B5 (17,5 x 25 cm)
Want	**Richard E. Mayer (2005)** Mayer focuses on cognitive information processing, and how information is processed more	16. Jumlah cerita dalam satu buku yang anda inginkan? a. 3 cerita b. 5 cerita c. 7 cerita d. 10 cerita

	effectively when divided into manageable chunks. Books with multiple stories in one volume can lead to an overload of information that must be processed all at once.	

ANGKET ANALISIS KEBUTUHAN

Nama :
Kelas :
Jenis Kelamin:
Usia:

Petunjuk :

1. Bacalah baik-baik pilihan ganda dibawa ini, Pilang salah satu jawaban yang ingin anda pilih
2. Bila anda memiliki jawaban lain silahkan mengisi jawaban anda di huruf (E)

1. Apa jenis cerita yang paling anda minati? (Pilih salah satu atau lebih)
   A. Fiksi (teks dibuat berdasarkan imajinasi penulisnya berupa khayalan contoh novel, puisi)
   B. Cerita rakyat (cerita yang berasal dari masyarakat zaman dahulu contoh malin kundang)
   C. Dongeng (khayalan atau cerita yang tidak benar-benar terjadi contoh Si Kancil dan Buaya)
   D. Legenda (*cerita* sejarah tidak dapat dibuktikan contoh Bawang Putih merah, Sangkuriang)
   E. .....

2. Aktivitas pembelajaran reading yang paling kamu sukai adalah?
   A. Mencari pokok utama bacaan
   B. Menjelaskan makna atau arti kata tertentu
   C. Membaca dilanjutkan dengan menjawab pertanyaan mengenai isi bacaan
   D. Melibatkan kreativitas, seperti menulis ulang cerita atau membuat ilustrasi untuk menceritakan kembali cerita yang telah dibaca
   E. .....

3. Apakah Anda lebih suka membaca cerita yang memiliki pesan moral atau nilai-nilai yang terkandung di dalamnya?
   A. Ya, saya suka
   B. Tidak terlalu penting bagi saya
   C. Tidak, saya lebih suka cerita yang menghibur saja
   D. Ya, karena bisa menjadi pembelajaran
   E. .....

4. Seberapa penting, menurut anda, kemampuan membaca dalam bahasa Inggris dalam konteks pekerjaan atau pendidikan anda?
   A. Sangat penting
   B. Penting
   C. Cukup penting
   D. Kurang penting
   E. .....

5. Bagaimana tingkat kesulitan bacaan yang biasanya anda hadapi?
   A. Mudah
   B. Sedang
   C. Sulit
   D. Sangat sulit
   E. .....

6. Di mana Anda biasanya membaca? (Pilih satu atau lebih)
   A. Di rumah
   B. Di tempat kerja
   C. Di perpustakaan
   D. Di tempat umum (misalnya, kafe, taman)
   E. .....

7. Apakah Anda sering membagikan atau mendiskusikan apa yang telah anda baca dengan orang lain?
   A. Ya, sering
   B. Kadang-kadang
   C. Jarang
   D. Tidak pernah
   E. .....

8. Apakah anda memiliki selera terhadap jenis cerita rakyat **tertentu? (Misalnya: legenda, dongeng, mitos, fabel, dll.)**
   A. Ya, saya lebih suka jenis cerita tertentu
   B. Tidak, saya tidak memiliki preferensi
   C. Tidak tahu
   D. Tidak tertarik
   E. .....

9. Apakah anda sering mendengar atau membaca cerita rakyat?
   A. Jarang
   B. Sering
   C. Pernah
   D. Tidak pernah
   E. .....

10. Faktor apa yang paling sering menghambat anda dalam memahami teks bahasa Inggris? (Pilih salah satu atau lebih: Kosakata yang sulit, struktur kalimat kompleks, kurangnya pemahaman konteks, atau faktor lainnya.)
    A. Kosakata yang sulit
    B. Struktur kalimat yang kompleks
    C. Kurangnya pemahaman konteks
    D. Faktor lainnya (sebutkan)
    E. .....

11. **Faktor apa yang paling memengaruhi pilihan anda dalam memilih sebuah cerita rakyat untuk dibaca? (Pilih salah satu atau lebih)**
    A. Asal usul cerita
    B. Keterkaitan dengan budaya atau tradisi tertentu
    C. Kesesuaian dengan minat pribadi
    D. Rekomendasi dari orang lain
    E. .....

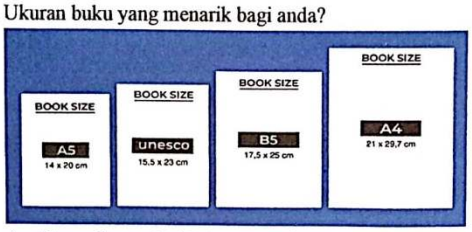
12. Menurut anda apa keuntungan dari cerita rakyat untuk siswa?
    A. Cerita rakyat mengandung struktur yang dapat diprediksi yang membantu siswa dalam memahami detail cerita

B. Cerita rakyat mengandung banyak hubungan budaya yang memungkinkan siswa untuk dengan mudah membandingkan dan membedakan elemen cerita dengan budaya mereka sendiri, terutama pada masalah yang berhubungan dengan kepercayaan,etika moral, praktik, dan tradisi
C. Cerita rakyat berisi tema universal umum yang berhubungan dengan kemanusiaan dan bagaimana kita berhubungan satu sama lain
D. Cerita rakyat juga sangat berguna untuk membantu siswa mengembangkan keterampilan akademis karena teks membutuhkan lebih sedikit waktu untuk memecahkan kode
E. ……

13. Bagaimana desain buku yang anda minati (pilih bisa lebih dari satu)
A. Buku bergambar dan berwarna
B. Buku desain visual yang menarik
C. Buku mempuyai list kosa kata
D. Buku Interaktif seperti pertanyaan, latihan, dan tugas
E. .....

14. Berapa panjang text bacaan yang memungkinkan untuk and baca?
A. 1-2 paragraph
B. 3-4 paragraph
C. 5-6 paragraph
D. 7-8 paragraph
E. Lebih dari 8 paragraph

15. Ukuran buku yang menarik bagi anda?



A. Ukuran Kertas A4 (21.0 x 29.7 cm)
B. Ukuran Kertas A5 (14.8 x 21.0 cm)
C. Ukuran Unesco (15.5 x 23 cm)
D. Ukuran B5 (17,5 x 25 cm)
E. .....

16. Jumlah cerita dalam satu buku yang anda inginkan?
A. 3 cerita
B. 5 cerita
C. 7 cerita
D. 10 cerita
E. ……

APPENDIX 3
THE RESULTS OF I NSTRUMENT VALIDATION NEED ANALYSIS

SURAT KETERANGAN VALIDASI

Yang bertanda tangan dibawah ini:

Nama	: St. Hardina, S.Pd., M.Pd.
Jabatan/Pekerjaan	: Dosen Bahasa Inggris
Instansi Asal	: IAIN Palopo

Menyatakan bahwa Instrumen Penelitian dengan judul:
Developing Learn Vocabulary Bilingual Book as Reading Material for 10th Grade of MAN Palopo dari mahasiswa:

Nama	: Arisafinah
Program Studi	: Pendidikan Bahasa Inggris
NIM	: 2002020028

Sudah siap(bahan siap) dipergunakan untuk penelitian dengan menyempurnakan beberapa saran sebagai berikut:

1. Gunakan ukuran kanal dan yang sesuai
2. Cetak di pertangan

Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Palopo, 07 Mei 2024
Validator,

St. Hardina, S.Pd., M.Pd.
NIP. 19910909 201903 2 024

*coret yang tidak perlu

APPENDIX 4
THE RESULT OF THE NEED ANALYSIS

ANGKET ANALISIS KEBUTUHAN

Nama : Mutia Aisyah
Kelas : X.B

Petunjuk : 1. Bacalah baik-baik pilihan ganda dibawa ini
2. Silang salah satu jawaban yang benar
3. Bila anda memiliki jawaban lain silahkan mengisi jawaban anda di huruf (E)

1. Apa jenis cerita yang paling anda minati? (Pilih salah satu atau lebih)
   X. Fiksi (teks dibuat berdasarkan imajinasi penulisnya berupa khayalan contoh novel, puisi)
   B. Cerita rakyat (cerita yang berasal dari masyarakat zaman dahulu contoh malin kundang)
   C. Dongeng (khayalan atau cerita yang tidak benar-benar terjadi contoh Si Kancil dan Buaya)
   D. Legenda (*cerita* sejarah tidak dapat dibuktikan contoh Bawang Putih merah, Sangkuriang)
   E. .....

2. Aktivitas pembelajaran reading yang paling kamu sukai adalah?
   A. Mencari pokok utama bacaan
   B. Menjelaskan makna atau arti kata tertentu
   C. Membaca dilanjutkan dengan menjawab pertanyaan mengenai isi bacaan
   D. Melibatkan kreativitas, seperti menulis ulang cerita atau membuat ilustrasi untuk menceritakan kembali cerita yang telah dibaca
   E. .....

3. Apakah Anda lebih suka membaca cerita yang memiliki pesan moral atau nilai-nilai yang terkandung di dalamnya?
   A. Ya, saya suka
   B. Tidak terlalu penting bagi saya
   C. Tidak, saya lebih suka cerita yang menghibur saja
   D. Ya, karena bisa menjadi pembelajaran
   E. .....

4. Seberapa penting, menurut anda, kemampuan membaca dalam bahasa Inggris dalam konteks pekerjaan atau pendidikan anda?
   A. Sangat penting
   B. Penting
   C. Cukup penting
   D. Kurang penting
   E. .....

5. Bagaimana tingkat kesulitan bacaan yang biasanya anda hadapi?
   A. Mudah
   B. Sedang
   C. Sulit
   D. Sangat sulit
   E. .....

6. Di mana Anda biasanya membaca? (Pilih satu atau lebih)
   A. Di rumah
   B. Di tempat kerja

C. Di perpustakaan
D. Di tempat umum (misalnya, kafe, taman)
E. .....

7. Apakah Anda sering membagikan atau mendiskusikan apa yang telah anda baca dengan orang lain?
   A. Ya, sering
   B. Kadang-kadang
   C. Jarang
   D. Tidak pernah
   E. .....

8. Apakah anda memiliki selera terhadap jenis cerita rakyat tertentu? (Misalnya: legenda, dongeng, mitos, fabel, dll.)
   A. Ya, saya lebih suka jenis cerita tertentu
   B. Tidak, saya tidak memiliki preferensi
   C. Tidak tahu
   D. Tidak tertarik
   E. .....

9. Apakah anda sering mendengar atau membaca cerita rakyat?
   A. Jarang
   B. Sering
   C. Pernah
   D. Tidak pernah
   E. .....

10. Faktor apa yang paling sering menghambat anda dalam memahami teks bahasa Inggris? (Pilih salah satu atau lebih: Kosakata yang sulit, struktur kalimat kompleks, kurangnya pemahaman konteks, atau faktor lainnya.)
    A. Kosakata yang sulit
    B. Struktur kalimat yang kompleks
    C. Kurangnya pemahaman konteks
    D. Faktor lainnya (sebutkan)
    E. .....

11. Faktor apa yang paling memengaruhi pilihan anda dalam memilih sebuah cerita rakyat untuk dibaca? (Pilih salah satu atau lebih)
    A. Asal usul cerita
    B. Keterkaitan dengan budaya atau tradisi tertentu
    C. Kesesuaian dengan minat pribadi
    D. Rekomendasi dari orang lain
    E. .....

12. Menurut anda apa keuntungan dari cerita rakyat untuk siswa?
    A. Cerita rakyat mengandung struktur yang dapat diprediksi yang membantu siswa dalam memahami detail cerita
    B. Cerita rakyat mengandung banyak hubungan budaya yang memungkinkan siswa untuk dengan mudah membandingkan dan membedakan elemen cerita dengan budaya

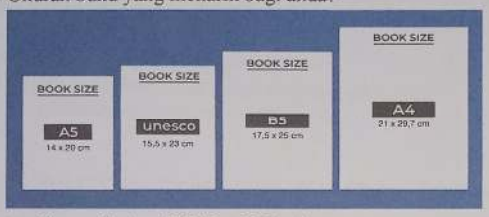
mereka sendiri, terutama pada masalah yang berhubungan dengan kepercayaan,etika moral, praktik, dan tradisi

C. Cerita rakyat berisi tema universal umum yang berhubungan dengan kemanusiaan dan bagaimana kita berhubungan satu sama lain
D. Cerita rakyat juga sangat berguna untuk membantu siswa mengembangkan keterampilan akademis karena teks membutuhkan lebih sedikit waktu untuk memecahkan kode
E. ……

13. Bagaimana desain buku yang anda minati (pilih bisa lebih dari satu)
X. Buku bergambar dan berwarna
B. Buku desain visual yang menarik
C. Buku mempuyai list kosa kata
D. Buku Interaktif seperti pertanyaan, latihan, dan tugas
E. ……

14. Berapa panjang text bacaan yang memungkinkan untuk and baca?
A. 1-2 paragraph
X. 3-4 paragraph
C. 5-6 paragraph
D. 7-8 paragraph
E. …..

15. Ukuran buku yang menarik bagi anda?



A. Ukuran Kertas A4 (21.0 x 29.7 cm)
B. Ukuran Kertas A5 (14.8 x 21.0 cm)
X. Ukuran Unesco (15.5 x 23 cm)
D. Ukuran B5 (17,5 x 25 cm)
E. ……

16. Jumlah cerita dalam satu buku yang anda inginkan?
X. 3 cerita
B. 5 cerita
C. 7 cerita
D. 10 cerita
E. …….

ANGKET ANALISIS KEBUTUHAN

Nama : Muh. Farhan
Kelas : X.B

Petunjuk : 1. Bacalah baik-baik pilihan ganda dibawa ini
2. Silang salah satu jawaban yang benar
3. Bila anda memiliki jawaban lain silahkan mengisi jawaban anda di huruf (E)

1. Apa jenis cerita yang paling anda minati? (Pilih salah satu atau lebih)
   X. Fiksi (teks dibuat berdasarkan imajinasi penulisnya berupa khayalan contoh novel, puisi)
   B. Cerita rakyat (cerita yang berasal dari masyarakat zaman dahulu contoh malin kundang)
   C. Dongeng (khayalan atau cerita yang tidak benar-benar terjadi contoh Si Kancil dan Buaya)
   D. Legenda (*cerita* sejarah tidak dapat dibuktikan contoh Bawang Putih merah, Sangkuriang)
   E. .....

2. Aktivitas pembelajaran reading yang paling kamu sukai adalah?
   X. Mencari pokok utama bacaan
   B. Menjelaskan makna atau arti kata tertentu
   C. Membaca dilanjutkan dengan menjawab pertanyaan mengenai isi bacaan
   D. Melibatkan kreativitas, seperti menulis ulang cerita atau membuat ilustrasi untuk menceritakan kembali cerita yang telah dibaca
   E. .....

3. Apakah Anda lebih suka membaca cerita yang memiliki pesan moral atau nilai-nilai yang terkandung di dalamnya?
   A. Ya, saya suka
   B. Tidak terlalu penting bagi saya
   C. Tidak, saya lebih suka cerita yang menghibur saja
   D. Ya, karena bisa menjadi pembelajaran
   E. .....

4. Seberapa penting, menurut anda, kemampuan membaca dalam bahasa Inggris dalam konteks pekerjaan atau pendidikan anda?
   X. Sangat penting
   B. Penting
   C. Cukup penting
   D. Kurang penting
   E. .....

5. Bagaimana tingkat kesulitan bacaan yang biasanya anda hadapi?
   A. Mudah
   X. Sedang
   C. Sulit
   D. Sangat sulit
   E. .....

6. Di mana Anda biasanya membaca? (Pilih satu atau lebih)
   X. Di rumah
   B. Di tempat kerja

C. Di perpustakaan
D. Di tempat umum (misalnya, kafe, taman)
E. .....

7. Apakah Anda sering membagikan atau mendiskusikan apa yang telah anda baca dengan orang lain?
   A. Ya, sering
   B. Kadang-kadang
   C. Jarang
   D. Tidak pernah
   E. .....

8. Apakah anda memiliki selera terhadap jenis cerita rakyat tertentu? (Misalnya: legenda, dongeng, mitos, fabel, dll.)
   A. Ya, saya lebih suka jenis cerita tertentu
   B. Tidak, saya tidak memiliki preferensi
   C. Tidak tahu
   D. Tidak tertarik
   E. .....

9. Apakah anda sering mendengar atau membaca cerita rakyat?
   A. Jarang
   B. Sering
   C. Pernah
   D. Tidak pernah
   E. .....

10. Faktor apa yang paling sering menghambat anda dalam memahami teks bahasa Inggris? (Pilih salah satu atau lebih: Kosakata yang sulit, struktur kalimat kompleks, kurangnya pemahaman konteks, atau faktor lainnya.)
    A. Kosakata yang sulit
    B. Struktur kalimat yang kompleks
    C. Kurangnya pemahaman konteks
    D. Faktor lainnya (sebutkan)
    E. .....

11. Faktor apa yang paling memengaruhi pilihan anda dalam memilih sebuah cerita rakyat untuk dibaca? (Pilih salah satu atau lebih)
    A. Asal usul cerita
    B. Keterkaitan dengan budaya atau tradisi tertentu
    C. Kesesuaian dengan minat pribadi
    D. Rekomendasi dari orang lain
    E. .....

12. Menurut anda apa keuntungan dari cerita rakyat untuk siswa?
    A. Cerita rakyat mengandung struktur yang dapat diprediksi yang membantu siswa dalam memahami detail cerita
    B. Cerita rakyat mengandung banyak hubungan budaya yang memungkinkan siswa untuk dengan mudah membandingkan dan membedakan elemen cerita dengan budaya

mereka sendiri, terutama pada masalah yang berhubungan dengan kepercayaan,etika moral, praktik, dan tradisi

C. Cerita rakyat berisi tema universal umum yang berhubungan dengan kemanusiaan dan bagaimana kita berhubungan satu sama lain
D. Cerita rakyat juga sangat berguna untuk membantu siswa mengembangkan keterampilan akademis karena teks membutuhkan lebih sedikit waktu untuk memecahkan kode
E. ……

13. Bagaimana desain buku yang anda minati (pilih bisa lebih dari satu)
X. Buku bergambar dan berwarna
B. Buku desain visual yang menarik
C. Buku mempuyai list kosa kata
D. Buku Interaktif seperti pertanyaan, latihan, dan tugas
E. ……

14. Berapa panjang text bacaan yang memungkinkan untuk and baca?
A. 1-2 paragraph
X. 3-4 paragraph
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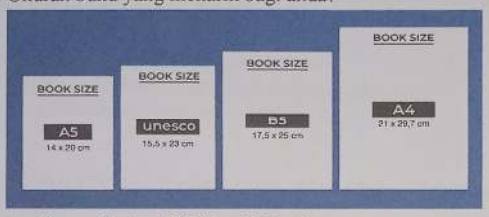

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E. ……

16. Jumlah cerita dalam satu buku yang anda inginkan?
X. 3 cerita
B. 5 cerita
C. 7 cerita
D. 10 cerita
E. …….

ANGKET ANALISIS KEBUTUHAN

Nama : Amalia Ramadani
Kelas : X.8

Petunjuk : 1. Bacalah baik-baik pilihan ganda dibawa ini
2. Silang salah satu jawaban yang benar
3. Bila anda memiliki jawaban lain silahkan mengisi jawaban anda di huruf (E)

1. Apa jenis cerita yang paling anda minati? (Pilih salah satu atau lebih)
   A. Fiksi (teks dibuat berdasarkan imajinasi penulisnya berupa khayalan contoh novel, puisi)
   B. Cerita rakyat (cerita yang berasal dari masyarakat zaman dahulu contoh malin kundang)
   C. Dongeng (khayalan atau cerita yang tidak benar-benar terjadi contoh Si Kancil dan Buaya)
   D. Legenda (*cerita* sejarah tidak dapat dibuktikan contoh Bawang Putih merah, Sangkuriang)
   E. .....

2. Aktivitas pembelajaran reading yang paling kamu sukai adalah?
   A. Mencari pokok utama bacaan
   B. Menjelaskan makna atau arti kata tertentu
   C. Membaca dilanjutkan dengan menjawab pertanyaan mengenai isi bacaan
   D. Melibatkan kreativitas, seperti menulis ulang cerita atau membuat ilustrasi untuk menceritakan kembali cerita yang telah dibaca
   E. .....

3. Apakah Anda lebih suka membaca cerita yang memiliki pesan moral atau nilai-nilai yang terkandung di dalamnya?
   A. Ya, saya suka
   B. Tidak terlalu penting bagi saya
   C. Tidak, saya lebih suka cerita yang menghibur saja
   D. Ya, karena bisa menjadi pembelajaran
   E. .....

4. Seberapa penting, menurut anda, kemampuan membaca dalam bahasa Inggris dalam konteks pekerjaan atau pendidikan anda?
   A. Sangat penting
   B. Penting
   C. Cukup penting
   D. Kurang penting
   E. .....

5. Bagaimana tingkat kesulitan bacaan yang biasanya anda hadapi?
   A. Mudah
   B. Sedang
   C. Sulit
   D. Sangat sulit
   E. .....

6. Di mana Anda biasanya membaca? (Pilih satu atau lebih)
   A. Di rumah
   B. Di tempat kerja

X Di perpustakaan
D. Di tempat umum (misalnya, kafe, taman)
E. .....

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A. Ya, sering
B. Kadang-kadang
X Jarang
D. Tidak pernah
E. .....

8. Apakah anda memiliki selera terhadap jenis cerita rakyat tertentu? (Misalnya: legenda, dongeng, mitos, fabel, dll.)
A. Ya, saya lebih suka jenis cerita tertentu
B. Tidak, saya tidak memiliki preferensi
X Tidak tahu
D. Tidak tertarik
E. .....

9. Apakah anda sering mendengar atau membaca cerita rakyat?
X. Jarang
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B. Struktur kalimat yang kompleks
X Kurangnya pemahaman konteks
D. Faktor lainnya (sebutkan)
E. .....

11. Faktor apa yang paling memengaruhi pilihan anda dalam memilih sebuah cerita rakyat untuk dibaca? (Pilih salah satu atau lebih)
X Asal usul cerita
B. Keterkaitan dengan budaya atau tradisi tertentu
C. Kesesuaian dengan minat pribadi
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D. Cerita rakyat juga sangat berguna untuk membantu siswa mengembangkan keterampilan akademis karena teks membutuhkan lebih sedikit waktu untuk memecahkan kode

E. ……

13. Bagaimana desain buku yang anda minati (pilih bisa lebih dari satu)

A. Buku bergambar dan berwarna

B. Buku desain visual yang menarik

C. Buku mempuyai list kosa kata

D. Buku Interaktif seperti pertanyaan, latihan, dan tugas

E. ……

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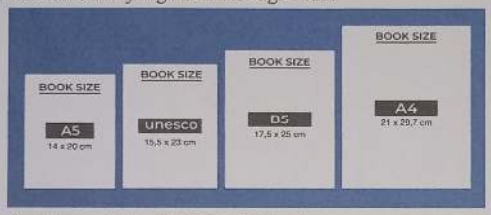

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B. Ukuran Kertas A5 (14.8 x 21.0 cm)

C. Ukuran Unesco (15.5 x 23 cm)

D. Ukuran B5 (17,5 x 25 cm)

E. ……

16. Jumlah cerita dalam satu buku yang anda inginkan?

A. 3 cerita

B. 5 cerita

C. 7 cerita

D. 10 cerita

E. …….

APPENDIX 5
THE RESULT OF THE INTERVIEW QUESTIONS WITH THE ENGLISH TEACHER AND STUDENT

Lembar Interview dengan Guru Bahasa Inggris

Narasumber : Rusni S.Pd

Jabatan : Guru Bahasa Inggris

Sekolah : MAN Palopo

Kelas Observasi : X B

Hari/tanggal interview : 19 Agustus 2024

No.	Pertanyaan	Jawaban
1	Berapa jumlah siswa dikelas yang ibu ajar?	Rata – rata untuk siswa kelas X B sekitar 30 siswa per kelasnya.
2	Kurikulum apa yang digunakan oleh sekolah untuk saat ini ?	Saat ini sekolah menggunakan Kurikulum merdeka.
3	Bagaimana tingkat pemahaman Bahasa Inggris siswa saat ini?	Sejauh ini tingkat pemahaman mereka masih dikategori basic tatapi sebagian dari mereka ada yang telah mampu berkomunikasi dalam Bahasa Inggris dalam konteks sederhana misalnya Ketika izin keluar kelas atau pada saat ingin ke toilet.
4	Bagaimana pembelajaran Bahasa Inggris untuk kelas X terkait	Untuk sejauh ini dalam mengajar guru selalu mengaitkan materi

	materinya?	dengan kehidupan sehari hari mereka, termasuk juga dengan kosakata Bahasa Inggris nya.
5	Apakah untuk dikelas X ini pembelajaran Bahasa Inggris nya masih general atau sudah spesifik?	Untuk saat ini materi pembelajaran masih umum.
6	Apakah dengan adanya buku cerita rakyat Luwu terkait budaya serta kehidupan sekitar akan sangat dibutuhkan dan membantu?	Iya perlu sekali, dengan begitu akan membantu siswa untuk termotivasi untuk membaca dan dalam belajar Bahasa Inggris.

Lembar Interview Dengan Siswa Kelas X B

Narasumber : Siswa kelas X B

Jabatan : Siswa

Sekolah : MAN Palopo

Kelas Observasi : X B

Hari/tanggal interview : 19 Agustus 2024

No.	Pertanyaan	Jawaban
1.	Bagaimana pemahaman Bahasa Inggris Anda secara umum?	Pemahaman Bahasa Inggris kami saat ini masih basic.
2.	Bagaiamana kosa kata yang Anda miliki dalam Bahasa Inggris?	Untuk saat ini saya sudah lumayan tahu tentang kosakata seperti contohnya dalam hal kata benda, tetapi tidak sedikit juga dari teman teman yang pemahaman kosakatanya masih kurang dan bahkan tidak tahu.
3.	Bagaiamana tanggapan Anda tentang adanya buku cerita rakyat Luwu, apakah dibutuhkan?	Menurut saya sangat berguna, jadi dengan adanya buku cerita rakyat Luwu yang menarik tentunya akan sangat membantu kami dalam membaca dan belajar.

APPENDIX 6
INSTRUMENT VALIDATION
BY THE EXPERT

KUESIONER EVALUASI UNTUK AHLI MATERI

A. Data Responden

Nama :

Umur :

Jenis Kelamin :

Pendidikan : ☐ S1 ☐ S2 ☐ S3 ☐ Professor

Pengalaman Mengajar: ☐ 0-2 tahun ☐ 2-4 tahun ☐ 4-6 tahun ☐ ≥ 6 tahun

B. Tabel Evaluasi

Isilah tabel berikut dengan memberikan tanda centang (*J*) pada kolom yang disediakan.

Keterangan Poin Validitas:

5 : Sangat Sesuai 2 : Kurang Sesuai

4 : Sesuai 1 : Tidak Sesuai

3 : Ragu – ragu

No	Pernyataan	5	4	3	2	1
	A. Konten					
1.	Cakupan isi materi dalam *Luwu Folktales Book for 10th Grade students* sesuai dengan kebutuhan siswa MAN Palopo.					
2.	Kedalaman fokus *reading comprehention* dalam *Luwu Folktales Book for the 10th Grade Students* untuk siswa di MAN Palopo sudah memadai.					
3.	Keaslian *Folktales* dalam *Luwu Folktales Book for 10th Grade Students* untuk siswa di MAN Palopo sudah memadai.					
4.	Pemilihan gambar ilustrasi dapat merepresentasikan *Folktales*.					
Rangkuman Kualitatif:						
	B. Input					
5.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students* membantu meningkatkan kemampuan Bahasa Inggris siswa MAN Palopo.					

6.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students* sesuai dengan kemampuan siswa di MAN Palopo.					
7.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students book* sudah menarik.					
8.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students* sesuai dengan kemampuan berbahasa siswa MAN Palopo.					
9.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students* telah mencakup struktur bahasa yang benar.					
10.	Pilihan *folktales* sesuai dengan karakteristik siswa.					
11.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students* dapat menambah wawasan siswa MAN Palopo.					
12.	Pilihan gambar pada *folktales* sesuai dengan siswa MAN Palopo.					
Rangkuman Kualitatif:						

C. Kesimpulan

Secara umum, pendapat Bapak/Ibu terhadap *English Vocabulary Book for the Office Administration Students* yang dikembangkan:

a. Layak

b. Layak dengan perbaikan

c. Tidak layak

Palopo, ...

Penilai Kelayakan

.....

KUESIONER EVALUASI UNTUK AHLI BAHASA

A. Data Responden

Nama :

Umur :

Jenis Kelamin :

Pendidikan : ☐ S1 ☐ S2 ☐ S3 ☐ Professor

Pengalaman Mengajar: ☐ 0-2 tahun ☐ 2-4 tahun ☐ 4-6 tahun ☐ ≥ 6 tahun

B. Tabel Evaluasi

Isilah tabel berikut dengan memberikan tanda centang (√) pada kolom yang disediakan.

Keterangan Poin Validitas:

5 : Sangat Sesuai
4 : Sesuai
3 : Ragu – ragu
2: Kurang Sesuai
1: Tidak Sesuai

No	Pernyataan	5	4	3	2	1
	Bahasa					
1.	*Vocabulary* yang digunakan dalam *Luwu Folktales Book for 10th Grade Students* sudah sesuai.					
2.	*Folktales* yang disajikan *Luwu Folktales Book for 10th Grade Students* sesuai dengan tingkatan perkembangan kognitif siswa.					
3.	*Folktales* yang disajikan mudah dipahami					
4.	Keseluruhan *folktales* sesuai dengan kemampuan siswa.					
Rangkuman Kualitatif:						

C. Kesimpulan

Secara umum, pendapat Bapak/Ibu terhadap *English Vocabulary Book for the Office Administration Students* yang dikembangkan:

a. Layak

b. Layak dengan perbaikan

c. Tidak layak

Palopo, ...

Penilai Kelayakan

.....

KUESIONER EVALUASI UNTUK AHLI *DESIGN* DAN *LAYOUT*

A. Data Responden

Nama :

Umur :

Jenis Kelamin :

Pendidikan : ☐ S1 ☐ S2 ☐ S3 ☐ Professor

Pengalaman Mengajar: ☐ 0-2 tahun ☐ 2-4 tahun ☐ 4-6 tahun ☐ ≥ 6 tahun

B. Tabel Evaluasi

Isilah tabel berikut dengan memberikan tanda centang (√) pada kolom **yang disediakan.**

Keterangan Poin Validitas:

5 : Sangat Sesuai 2 : Kurang Sesuai

4 : Sesuai 1 : Tidak Sesuai

3 : Cukup

No	Pernyataan	5	4	3	2	1
	Desain dan *Layout*					
1.	Pemilihan warna pada *Luwu Folktales Book for 10th Grade Students* menarik.					
2.	Sampul *Luwu Folktales Book for 10th Grade Students* menarik.					
3.	Tampilan isi *Luwu Folktales Book for 10th Grade Students* jelas.					
4.	Pengguaan tanda baca tepat.					
5.	Susunan materi dalam *Luwu Folktales Book for 10th Grade Students* sistematis.					
6.	Sumber dalam *Luwu Folktales Book for 10th Grade Students* jelas.					
7.	Jarak spasi sesuai.					
8.	Pemilihan huruf dan ukurannya konsisten dan tepat					
Rangkuman Kualitatif:						

C. Kesimpulan

Secara umum, pendapat Bapak/Ibu terhadap *English Vocabulary Book for the Office Administrtion Students* yang dikembangkan:

d. Layak

e. Layak dengan perbaikan

f. Tidak layak

Palopo, ...

Penilai Kelayakan

.....

APPENDIX 7
THE RESULT OF THE INSTRUMENT'S VALIDATION OF PRODUCT BY EXPERT

LEMBAR VALIDASI INSTRUMENT EVALUASI PRODUK
Developing Luwu Folktales Bilingual Book (English and Tae Language) as Reading Material For 10th Grade of MAN Palopo

A. Petunjuk Pengisian

1. Lembar penilaian kelayakan ini meliputi aspek pendahuluan, isi, dan bahasa.
2. Berikan tanda centang (√) pada kolom angka yang sesuai dengan penilaian yang Anda berikan.
3. Interval skala yang diberikan sebagai berikut:

   1: Tidak layak 4: Layak

   2: Kurang layak 5: Sangat layak

   3: Cukup layak
4. Mohon kesediaannya memberikan saran perbaikan diakhir lembaran ini.

B. Penilaian Kelayakan

No.	Uraian	Kelayakan				
I	**Aspek Isi (content)**	**1**	**2**	**3**	**4**	**5**
A	Tujuan penelitian dinyatakan jelas				✓	
B	Tujuan kuisioner dinyatakan dengan jelas.				✓	
C	Petunjuk pengisian kuisioner mudah dipahami				✓	
II	**Aspek Bahasa (language)**	**1**	**2**	**3**	**4**	**5**
A	Butir-butir kuisioner dirumuskan dalam Bahasa Indonesia yang baik dan benar.					✓
B	Butir-butir kuisioner dirumuskan dalam Bahasa Indonesia yang efektif					✓
C	Butir-butir kuisioner dirumuskan dalam Bahasa Indonesia yang efisien.				✓	
D	Butir-butir kuisioner dirumuskan dalam Bahasa yang mudah dipahami sesuai tingkat kemampuan berbahasa responden.				✓	

C. [illegible]

D. [illegible]

E. [illegible]

1. [illegible]
2. [illegible]
3. [illegible]

[illegible]

APPENDIX 8
THE RESULT OF THE EXPERT'S VALIDATION OF THE PRODUCT

KUESIONER EVALUASI UNTUK AHLI MATERI

A. Data Responden

Nama : Ermawati, S.Pd.I., M.Hum.

Umur : 32 tahun

Jenis Kelamin : Wanita

Pendidikan : ☐ S1 ☑ S2 ☐ S3 ☐ Professor

Pengalaman Mengajar: ☐ 0-2 tahun ☐ 2-4 tahun ☐ 4-6 tahun ☑ ≥ 6 tahun

B. Tabel Evaluasi

Isilah tabel berikut dengan memberikan tanda centang (√) pada kolom yang disediakan.

Keterangan Poin Validitas:

5 : Sangat Sesuai
4 : Sesuai
3 : Ragu – ragu
2 : Kurang Sesuai
1 : Tidak Sesuai

No	Pernyataan	5	4	3	2	1
	A. Konten					
1.	Cakupan isi materi dalam *Luwu Folktales Book for 10th Grade students* sesuai dengan kebutuhan siswa MAN Palopo.	✓				
2.	Kedalaman fokus *reading comprehention* dalam *Luwu Folktales Book for the 10th Grade Students* untuk siswa di MAN Palopo sudah memadai.	✓				
3.	Keaslian *Folktales* dalam *Luwu Folktales Book for 10th Grade Students* untuk siswa di MAN Palopo sudah memadai.	✓				
4.	Pemilihan gambar ilustrasi dapat merepresentasikan *Folktales*.	✓				
Rangkuman Kualitatif:						
	B. Input					
5.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students* membantu meningkatkan kemampuan Bahasa Inggris siswa MAN Palopo.	✓				

6.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students* sesuai dengan kemampuan siswa di MAN Palopo.		✓			
7.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students book* sudah menarik.		✓			
8.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students* sesuai dengan kemampuan berbahasa siswa MAN Palopo.		✓			
9.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students* telah mencakup struktur bahasa yang benar.		✓			
10.	Pilihan *folktales* sesuai dengan karakteristik siswa.		✓			
11.	Input *folktales* dalam *Luwu Folktales Book for 10th Grade Students* dapat menambah wawasan siswa MAN Palopo.	✓				
12.	Pilihan gambar pada *folktales* sesuai dengan siswa MAN Palopo.		✓			
Rangkuman Kualitatif:						

C. Kesimpulan

Secara umum, pendapat Bapak/Ibu terhadap *English Vocabulary Book for the Office Administration Students* yang dikembangkan:

(a) Layak

b. Layak dengan perbaikan

c. Tidak layak

Palopo, 11 November 2024

Penilai Kelayakan

Ermawati, S.Pd.I., M.Hum.

NIP 199111172020122015

KUESIONER EVALUASI UNTUK AHLI BAHASA

A. Data Responden

Nama : Dr. WISRAN, S.S., M.Pd

Umur : 52 TAHUN

Jenis Kelamin : LAKI-LAKI

Pendidikan : ☐ S1 ☐ S2 ☑ S3 ☐ Professor

Pengalaman Mengajar: ☐ 0-2 tahun ☐ 2-4 tahun ☐ 4-6 tahun ☑ ≥ 6 tahun

B. Tabel Evaluasi

Isilah tabel berikut dengan memberikan tanda centang (√) pada kolom yang disediakan.

Keterangan Poin Validitas:

5 : Sangat Sesuai 2: Kurang Sesuai

4 : Sesuai 1: Tidak Sesuai

3 : Ragu – ragu

No	Pernyataan	5	4	3	2	1
	Bahasa					
1.	*Vocabulary* yang digunakan dalam *Luwu Folktales Book for 10th Grade Students* sudah sesuai.	√				
2.	*Folktales* yang disajikan *Luwu Folktales Book for 10th Grade Students* sesuai dengan tingkatan perkembangan kognitif siswa.		√			
3.	*Folktales* yang disajikan mudah dipahami	√				
4.	Keseluruhan *folktales* sesuai dengan kemampuan siswa.		√			

Rangkuman Kualitatif:

1. Naskah asli dilampirkan untuk menjamin keoritinilan cerita.
2. perlu diperbanyak uji coba Teslibilitas.

C. Kesimpulan

Secara umum, pendapat Bapak/Ibu terhadap *English Vocabulary Book for the Office Administration Students* yang dikembangkan:

a. Layak

b. Layak dengan perbaikan

c. Tidak layak

Palopo, 19-11-2024

Penilai Kelayakan

Dr. Wahran, S.T. M.P.S

KUESIONER EVALUASI UNTUK AHLI *DESIGN* DAN *LAYOUT*

A. Data Responden

Nama : Imam Fadli, S.Pd, M.Pd.

Umur : 23 Tahun

Jenis Kelamin : Laki-laki

Pendidikan : ☐ S1 ☑ S2 ☐ S3 ☐ Professor

Pengalaman Mengajar: ☑ 0-2 tahun ☐ 2-4 tahun ☐ 4-6 tahun ☐ ≥ 6 tahun

B. Tabel Evaluasi

Isilah tabel berikut dengan memberikan tanda centang (√) pada kolom yang disediakan.

Keterangan Poin Validitas:

5 : Sangat Sesuai
4 : Sesuai
3 : Cukup
2 : Kurang Sesuai
1 : Tidak Sesuai

No	Pernyataan	5	4	3	2	1
	Desain dan *Layout*					
1.	Pemilihan warna pada *Luwu Folktales Book for 10th Grade Students* menarik.	√				
2.	Sampul *Luwu Folktales Book for 10th Grade Students* menarik.				√	
3.	Tampilan isi *Luwu Folktales Book for 10th Grade Students* jelas.			√		
4.	Pengguaan tanda baca tepat.		√			
5.	Susunan materi dalam *Luwu Folktales Book for 10th Grade Students* sistematis.	√				
6.	Sumber dalam *Luwu Folktales Book for 10th Grade Students* jelas.		√	√		
7.	Jarak spasi sesuai.	√				
8.	Pemilihan huruf dan ukurannya konsisten dan tepat				√	

Rangkuman Kualitatif: Terdapat banyak jenis font pada buku Anda. Gunakan font yang menggambarkan isi buku Anda. Seperti font dgn aksen lontara. Sampul perlu ~~dipa~~ re-design. ~~Kemba~~! Konsistensi ukuran font perlu diperhatikan.

C. Kesimpulan

Secara umum, pendapat Bapak/Ibu terhadap *English Vocabulary Book for the Office Administrtion Students* yang dikembangkan:

d. Layak

(e.) Layak dengan perbaikan

f. Tidak layak

Palopo, 25 Okt 2024

Penilai Kelayakan

Imam Fadli, S.Pd., M.Pd.

APPENDIX 9
QUESTIONNAIRE OF STUDENTS' PERCEPTIONS

KUESIONER EVALUASI UNTUK PENGGUNA (SISWA)

"Developing Luwu Folktales Bilingual Book (English and Tae Language) As Reading Material For 10th Grade of MAN Palopo"

Kuesioner ini disusun dengan tujuan mengumpulkan data perspektif pengguna (siswa) tentang Bahasa, konten, dan design dari Luwu Folktales Bilingual Book for 10th Grade Students pengguna (siswa). Hasil data yang diperoleh akan dijadikan sebagai salah satu acuan penyusunan skripsi tentang buku cerita rakyat yang dikaitkan dengan mata pelajaran Bahasa inggris.

A. Data Responden

Nama :

Kelas :

B. Tabel Evaluasi

Isilah tabel berikut dengan memberikan tanda centang (√) pada kolom yang disediakan.

Keterangan :

1 : Tidak Setuju

2 : Kurang setuju

3 : Ragu-ragu

4 : Setuju

5 : Sangat setuju

No	Pernyataan	1	2	3	4	5
1.	Materi yang disajikan dalam *Luwu Folktales Bilingual Book for 10th Grade Students* sesuai dengan kebutuhan siswa kelas 10 di MAN Palopo.					

2.	Materi buku *Luwu Folktales Bilingual Book for 10th Grade Students* secara keseluruhan bervariasi.					
3.	Materi yang disajikan membantu untuk meningkatkan minat belajar dan pemahaman siswa dalam pembelajaran Bahasa Inggris.					
4.	Materi buku *Luwu Folktales Bilingual Book for 10th Grade Students* menarik dan tepat untuk siswa kelas 10 di MAN Palopo.					
5.	Pemilihan gambar pada buku *Luwu Folktales Bilingual Book for 10th Grade Students* menarik dan tepat untuk siswa kelas 10 di MAN Palopo.					
6.	Topik materi pada buku *Luwu Folktales Bilingual Book for 10th Grade Students* mudah dipelajari secara mandiri oleh siswa.					
7.	Pemilihan jenis dan ukuran huruf pada buku *Luwu Folktales Bilingual Book for 10th Grade Students* menarik dan nyaman untuk dibaca.					
8.	Pemilihan warna pada buku *Luwu Folktales Bilingual Book for 10th Grade Students* menarik dan menyenangkan untuk dibaca.					
9.	Desain sampul *Luwu Folktales Bilingual Book for 10th Grade Students* menarik.					
10.	Desain buku *Luwu Folktales Bilingual Book for 10th Grade Students* menarik.					
11.	Ukuran buku *Luwu Folktales Bilingual Book for 10th Grade Students* sudah tepat, praktis, dan mudah dibawa kemana-mana.					

APPENDIX 10
THE RESULT OF THE STUDENTS' PERCEPTIONS

KUESIONER EVALUASI UNTUK PENGGUNA (SISWA)

"Developing Lawa Pelitaka Bilingual Book (English and Tae Language) As Reading Material For 10th Grade of MAN Pelaya"

Kuesioner ini disusun dengan tujuan mengumpulkan data perspektif pengguna (siswa) tentang Bahasa, kontan, dan desain dari Lawa Pelitaka Bilingual Book for 10th Grade Students pengguna (siswa). Hasil data yang diperoleh akan dijadikan sebagai salah satu acuan penyusunan dirinya tentang buku cerita minat yang dikaitkan dengan mata pelajaran Bahasa Inggris.

A. Data Responden

Nama : Mark, St. Pratu

Kelas : X. D

B. Tabel Kuesioner

Isilah tabel berikut dengan memberikan tanda tentang (✓) pada bahasa yang dikaitkan.

Keterangan :

1 : Tidak Setuju

2 : Kurang setuju

3 : Raga-raga

4 : Setuju

5 : Sangat setuju

No	Pernyataan	1	2	3	4	5
1.	Materi yang dikaitkan dalam *Lawa Pelitaka Bilingual Book for 10th Grade Students* sesuai dengan kebutuhan siswa kelas 10 SISWA Pelaya.				✓	
2.	Materi buku *Lawa Pelitaka Bilingual Book for 10th Grade Students* bahasa kontusuhan berwarna.				✓	

3.	Materi yang disajikan memberikan motivasi meningkatkan minat belajar dan pemahaman siswa dalam pembelajaran Bahasa Inggris.				✓	
4.	Materi buku *Lawas Folktales Bilingual Book for 10th Grade Students* menarik dan tepat untuk siswa kelas IV di MAN Palopo.				✓	
5.	Pendidikan karakter pada buku *Lawas Folktales Bilingual Book for 10th Grade Students* menarik dan tepat untuk siswa kelas 10 di MAN Palopo.				✓	
6.	Topik materi pada buku *Lawas Folktales Bilingual Book for 10th Grade Students* mudah dipelajari siswa, mendidik dan siswa.				✓	
7.	Pendidikan jenis dan ukuran huruf pada buku *Lawas Folktales Bilingual Book for 10th Grade Students* menarik dan nyaman untuk dibaca.				✓	
8.	Pendidikan warna pada buku *Lawas Folktales Bilingual Book for 10th Grade Students* menarik dan menyenangkan untuk dibaca.				✓	
9.	Desain sampul *Lawas Folktales Bilingual Book for 10th Grade Students* menarik.				✓	
10.	Desain buku *Lawas Folktales Bilingual Book for 10th Grade Students* menarik.				✓	
11.	Ukuran buku *Lawas Folktales Bilingual Book for 10th Grade Students* sudah tepat, praktis, dan mudah dibawa kemana-mana.				✓	

KUESIONER EVALUASI UNTUK PENGGUNA (SISWA)

"Developing Lawu Folklore Bilingual Book (English and Tan Language) As Reading Material For 10th Grade of MAN Pakpo"

Kuesioner ini disusun dengan tujuan mengumpulkan data perspektif pengguna (siswa) tentang Bahasa, konten, dan design dari Lawu Folklore Bilingual Book for 10th Grade Students pengguna (siswa). Hasil data yang diperoleh akan dijadikan sebagai salah satu acuan penyusunan skripsi tentang buku cerita rakyat yang dikaitkan dengan mata pelajaran Bahasa Inggris.

A. Data Responden

Nama : [illegible]

Kelas : X-B

B. Tabel Evaluasi

Salah tabel berikut dengan memberikan tanda centang (✓) pada kolom yang disediakan.

Keterangan :

1 : Tidak Setuju

2 : Kurang setuju

3 : Ragu-ragu

4 : Setuju

5 : Sangat setuju

No	Pernyataan	1	2	3	4	5
1.	Materi yang disajikan dalam *Lawu Folklore Bilingual Book for 10th Grade Students* sesuai dengan kurikulum siswa kelas 10 (Lab) Pakpo.				✓	
2.	Materi buku *Lawu Folklore Bilingual Book for 10th Grade Students* sesuai kurikulum berbasis.			✓		

3.	Materi yang disajikan memberikan untuk meningkatkan minat belajar dan pemahaman siswa dalam pembelajaran Bahasa Inggris.					✓
4.	Materi buku *Lawa Folktales Bilingual Book for 10th Grade Students* menarik dan tepat untuk siswa kelas 10 di MAN Pelaga.				✓	
5.	Pemilihan gambar pada buku *Lawa Folktales Bilingual Book for 10th Grade Students* menarik dan tepat untuk siswa kelas 10 di MAN Pelaga.					✓
6.	Topik materi pada buku *Lawa Folktales Bilingual Book for 10th Grade Students* mudah dipelajari secara mandiri oleh siswa.			✓		
7.	Pemilihan jenis dan ukuran hurud pada buku *Lawa Folktales Bilingual Book for 10th Grade Students* menarik dan nyaman untuk dibaca.				✓	
8.	Pemilihan warna pada buku *Lawa Folktales Bilingual Book for 10th Grade Students* menarik dan menyenangkan untuk dibaca.					✓
9.	Desain sampul *Lawa Folktales Bilingual Book for 10th Grade Students* menarik.					✓
10.	Desain buku *Lawa Folktales Bilingual Book for 10th Grade Students* menarik.				✓	
11.	Ukuran buku *Lawa Folktales Bilingual Book for 10th Grade Students* sudah tepat, pasaka, dan mudah dibawa kemana-mana.				✓	

KUESIONER EVALUASI UNTUK PENGGUNA (SISWA)

"Developing Luwu Folktales Bilingual Book (English and Tae Language) As Reading Material For 10th Grade of MAN Palopo"

Kuesioner ini disusun dengan tujuan mengumpulkan data perspektif pengguna (siswa) tentang Bahasa, konten, dan design dari Luwu Folktales Bilingual Book for 10th Grade Students pengguna (siswa). Hasil data yang diperoleh akan dijadikan sebagai salah satu acuan penyusunan skripsi tentang buku cerita rakyat yang dikaitkan dengan mata pelajaran Bahasa inggris.

A. Data Responden

Nama : Humairo

Kelas : X. B

B. Tabel Evaluasi

Isilah tabel berikut dengan memberikan tanda centang (√) pada kolom yang disediakan.

Keterangan :

1 : Tidak Setuju

2 : Kurang setuju

3 : Ragu-ragu

4 : Setuju

5 : Sangat setuju

No	Pernyataan	1	2	3	4	5
1.	Materi yang disajikan dalam *Luwu Folktales Bilingual Book for 10th Grade Students* sesuai dengan kebutuhan siswa kelas 10 di MAN Palopo.				√	
2.	Materi buku *Luwu Folktales Bilingual Book for 10th Grade Students* secara keseluruhan bervariasi.				√	

3.	Materi yang disajikan membantu untuk meningkatkan minat belajar dan pemahaman siswa dalam pembelajaran Bahasa Inggris.				✓	
4.	Materi buku *Luwu Folktales Bilingual Book for 10th Grade Students* menarik dan tepat untuk siswa kelas 10 di MAN Palopo.				✓	
5.	Pemilihan gambar pada buku *Luwu Folktales Bilingual Book for 10th Grade Students* menarik dan tepat untuk siswa kelas 10 di MAN Palopo.				✓	
6.	Topik materi pada buku *Luwu Folktales Bilingual Book for 10th Grade Students* mudah dipelajari secara mandiri oleh siswa.				✓	
7.	Pemilihan jenis dan ukuran huruf pada buku *Luwu Folktales Bilingual Book for 10th Grade Students* menarik dan nyaman untuk dibaca.				✓	
8.	Pemilihan warna pada buku *Luwu Folktales Bilingual Book for 10th Grade Students* menarik dan menyenangkan untuk dibaca.				✓	
9.	Desain sampul *Luwu Folktales Bilingual Book for 10th Grade Students* menarik.				✓	
10.	Desain buku *Luwu Folktales Bilingual Book for 10th Grade Students* menarik.				✓	
11.	Ukuran buku *Luwu Folktales Bilingual Book for 10th Grade Students* sudah tepat, praktis, dan mudah dibawa kemana-mana.				✓	

APPENDIX 11
QUESTIONNAIRE OF ENGLISH TEACHERS' PERCEPTIONS

KUESIONER EVALUASI UNTUK PENGGUNA (GURU)

"Developing Luwu Folktales Bilingual Book (English and Tae Language) As Reading Material For 10th Grade of MAN Palopo"

Kuesioner ini disusun dengan tujuan mengumpulkan data perspektif penguna (siswa) tentang Bahasa, konten, dan design dari Luwu Folktales Bilingual Book for 10th Grade student pengguna (guru). Hasil data yang diperoleh akan dijadikan sebagai salah satu acuan penyusunan skripsi tentang buku cerita rakyat yang dikaitkan dengan mata pelajaran Bahasa inggris.

A. Data Responden

Nama :

Jabatan :

B. Tabel Evaluasi

Isilah tabel berikut dengan memberikan tanda centang(√) pada kolom yang disediakan.

Keterangan :

1 : Tidak Setuju
2 : Kurang Setuju
3 : Ragu-ragu
4 : Setuju
5 : Sangat Setuju

No	Pertanyaan	1	2	3	4	5
1.	Materi yang disajikan dalam Luwu Folktales Bilingual Book for 10th Grade students sesuai dengan kebutuhan siswa kelas 10 di MAN Palopo.					
2.	Materi buku Luwu Folktales Bilingual Book for 10th Grade students secara keseluruhan bervariasi.					
3.	Materi yang disajikan membantu untuk meningkatkan minat belajar dan pemahaman siswa dalam pembelajaran Bahasa Inggris.					
4.	Materi buku Luwu Folktales Bilingual Book for 10th Grade students menarik dan tepat untuk siswa kelas 10 di MAN					

	Palopo.					
5.	Pemiliham gambar pada buku Luwu Folktales Bilingual Book for 10th Grade students menarik dan tepat untuk siswa kelas 10 di MAN Palopo.					
6.	Topik materi pada buku Luwu Folktales Bilingual Book for 10th Grade students mudah dipelajari secara mandiri oleh siswa.					
7.	Pemilihan jenis dan ukuran huruf pada buku Luwu Folktales Bilingual Book for 10th Grade students menarik dan nyaman untuk dibaca.					
8.	Pemilihan warna pada buku Luwu Folktales Bilingual Book for 10th Grade students menarik dan menyenangkan untuk dibaca.					
9.	Desain sampul Luwu Folktales Bilingual Book for 10th Grade students menarik.					
10.	Desain buku Luwu Folktales Bilingual Book for 10th Grade students menarik.					
11.	Ukuran buku Luwu Folktales Bilingual Book for 10th Grade students sudah tepat, praktis, dan mudah dibawa kemana-mana.					

Palopo, …….
Guru Bahasa Inggris

……..

APPENDIX 12
THE RESULT OF THE ENGLISH TEACHERS' PERCEPTIONS

KUESIONER EVALUASI UNTUK PENGGUNA (GURU)

"Developing Luwu Folktales Bilingual Book (English and Tae Language) As Reading Material For 10th Grade of MAN Palopo"

Kuesioner ini disusun dengan tujuan mengumpulkan data perspektif penguna (siswa) tentang Bahasa, konten, dan design dari Luwu Folktales Bilingual Book for 10th Grade student pengguna (guru). Hasil data yang diperoleh akan dijadikan sebagai salah satu acuan penyusunan skripsi tentang buku cerita rakyat yang dikaitkan dengan mata pelajaran Bahasa inggris.

A. Data Responden

Nama : Rusni, S.Pd

Jabatan : Guru Bahasa Inggris

B. Tabel Evaluasi

Isilah tabel berikut dengan memberikan tanda centang(√) pada kolom yang disediakan.

Keterangan :

1 : Tidak Setuju
2 : Kurang Setuju
3 : Ragu-ragu
4 : Setuju
5 : Sangat Setuju

No	Pertanyaan	1	2	3	4	5
1.	Materi yang disajikan dalam Luwu Folktales Bilingual Book for 10th Grade students sesuai dengan kebutuhan siswa kelas 10 di MAN Palopo.				√	
2.	Materi buku Luwu Folktales Bilingual Book for 10th Grade students secara keseluruhan bervariasi.				√	
3.	Materi yang disajikan membantu untuk meningkatkan minat belajar dan pemahaman siswa dalam pembelajaran Bahasa Inggris.				√	
4.	Materi buku Luwu Folktales Bilingual Book for 10th Grade students menarik dan tepat untuk siswa kelas 10 di MAN Palopo.				√	
5.	Pemiliham gambar pada buku Luwu Folktales Bilingual Book for 10th Grade students menarik dan tepat untuk siswa kelas 10 di MAN Palopo.				√	
6.	Topik materi pada buku Luwu Folktales Bilingual Book for 10th Grade students mudah dipelajari secara mandiri oleh siswa.					√

7.	Pemilihan jenis dan ukuran huruf pada buku Luwu Folktales Bilingual Book for 10th Grade students menarik dan nyaman untuk dibaca.				✓	
8.	Pemilihan warna pada buku Luwu Folktales Bilingual Book for 10th Grade students menarik dan menyenangkan untuk dibaca.				✓	
9.	Desain sampul Luwu Folktales Bilingual Book for 10th Grade students menarik.				✓	
10.	Desain buku Luwu Folktales Bilingual Book for 10th Grade students menarik.					✓
11.	Ukuran buku Luwu Folktales Bilingual Book for 10th Grade students sudah tepat, praktis, dan mudah dibawa kemana-mana.				✓	

Palopo, 9 /Desember /19
Guru Bahasa Inggris

RUSNI, S.Pd

APPENDIX 13
THE FINAL PRODUCT OF
LUWU FOLKTALES BOOK

LUWU FOLKTALES

FOR 10TH GRADE STUDENT

BY ARTADINAH

Foreword

Praise Allah SWT who has given His blessings and grace so the author can complete this folktale book.

This folklore book is designed based on the concern for grade 10 students who want to learn English and know the folklore in Luwu, precisely the words related to the scope especially in camping activities to enrich their English vocabulary and improve their reading comprehension. To enrich their English and Luwu language vocabulary, and improve their English and Luwu language reading comprehension, the author designed the material of hereditary stories in the community to be included in the Luwu folklore book.

Palopo, October 11, 2024

Artadinah
Author

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UNIT 1

Princess Tandampalik and the Magic Spring (Tandampalik na wai mata ajai'na)

Princess Tandampalik and the Magic Spring (Tandampalik na wai mata ajai'na)

Once upon a time, in a beautiful kingdom called the Kingdom of Luwu, there lived a wise king. This king had a very beautiful daughter. Her name was Princess Tandampalik. Her skin was shining white, her eyes were like stars, and her long hair shone like silk. Everyone in the kingdom admired the princess' beauty and kindness.

Mesa' wattu, jio lan mesa' kapoangan liwa' maballong disanga Kapoanganna Luwu, den Pakaraja sisola ana' dara malabbi'na disanganni Tandampalik. Mabusa na macinnong kuli'na, susi bintuin to' matanna, mane' malando na millok biluakna susi sutra. Ya nasang to' tau jio to' Kapuangan napurai to' rupanna Tandampalik, malabbi' na melo penawanna.

However, despite being so beautiful, Princess Tandampalik had a secret that made her very sad. She suffered from a strange skin disease. Her skin flaked, turned red, and felt very itchy. Because of this, Princess Tandampalik could not go out of the palace and had to stay in her room every day. Everyone in the kingdom felt sorry for her, especially the King and Queen.

Innang nammui umba maballo rupanna Tandampalik, den mesa' kadakena napembunian yami to' na masse ara'na nasaba' den sakinna to' kuli'na. Yato' kuli'na tikalellek, mararang na makati'.

Nasaba' Yamo to' tae na den tassu'-tassu' sule jio Tondok Pakaraja, lan tarru' ri kamara'na allo bongi. Ramase nasang tau' lako ia, utamanna Ambe'na na Indo'na, ya mo to' Pakaraja na Benena.

The King of Luwu had summoned many healers and shamans to treat Putri Tandampalik, but no one could cure her. The king was very sad. He was worried that no prince would marry his daughter, even though she was very beautiful and kind.

Budamo sando-sando sola to macca natambai Poang lajampi ya te' ana' daranna, Tandampalik. Innang tae' duka pa nabela paja. Masse ara'na Poang, mataku' tae' pura muane moral' lako ana'na nammui liwa' ba'lok rupanna sola penawanna Tandampalik.

One day, a very wise old doctor came to the palace. He said, 'Your Majesty, there is only one way to cure Princess Tandampalik's illness. She must be bathed in the holy spring hidden at the foot of Mount Bawakaraeng. The spring has miraculous powers that can cure all diseases.'

Mesa' wattu, den mesa' sando matua mo tapi mellong tauma rampo jio to' Tondok Kapoangan. Ya to' sando ma'kada susi te' "Tabe' Poangku Pakaraja, mesa' mo ra lalan wadding dijama ke la dijampi te' Tandampalik, la dijio' ri pake mata wai jiong aje Buntu Bawakaraeng. Ya to' mata wai den kekuatan ajai'na najampi nasang to' saki."

The king was overjoyed to hear the news. Without delay, he ordered his soldiers to take Princess Tandampalik to the holy spring. They set off into the dense and mysterious forest. Their journey was long and arduous. They had to cross a mountain, cross a river, and enter a dark forest. However, for the sake of the princess' recovery, they forged ahead with vigor.

Masannang penawanna Poang sa'ding to' kareba. Tappa nasua to' punggawana tondai ana' daranna, Tandampalik, lako to' mata wai. Pura to' male nasang lallui pangngala' lompo na makkarama. Liwa' bellang lalanna na maressa tamanna. Musti nalendui' to buntu, limbang salu, mane' tama pangngala' malillin. Supaya paja sakinna Tandampalik, kurru samanga'na tarru tama.

After days of walking, they finally found the holy spring. The spring looked clear and sparkled like crystal. The warriors immediately prepared a place for the princess to bathe in the spring. When Princess Tandampalik touched the water, something miraculous happened! Her damaged skin began to heal. Her skin became smooth again, even more radiant than before.

Pirang allo lakona to', akhirna narupang mo to' mata wai suci. Ya to' mata wai mapaccing na macinnong susi batu bulawan. Ya te' Punggawa naparaka ingan panjioranna Tandampalik, jio to' mata wai. Wattu narumbu Tandampalik to' wai, tappa den keajaiban. Ya to' kuli-kuli'na mulanna masolang tappa paja, maballo sule'. Malangngo' sule' kuli'na labbi mabusa pa na jolona.

Instantly, Princess Tandampalik was cured of her illness. She became more beautiful and more enchanting than ever. The soldiers cheered with joy, and they immediately returned to the palace to give the good news to the King and Queen. News of Princess Tandampalik's recovery spread throughout the country. Everyone in the kingdom rejoiced at the news. Not long after, a prince from the Kingdom of Bone, named Pangeran Bone, heard the story of Princess Tandampalik's beauty and recovery.

Tappa silalona duka to' paja sakinna Tandampalik. Labbi malabbi' to lindona na jolona. Siarrakan nasang to' punggawana. Mane' soro' to' magatti-gatti sule lako Tondokna Poang Pakaraja sibawa kareba maballong. Kareba pajanna sakinna Tandampalik lattu' lako nasangna Pollo Tondok. Masannang nasang tau jio to' Kapoangan sadding i to' kareba. Tae' na masai, den Punggawa muanena Pakaraja Bone, nasa'ding karebanna Tandampalik kua pajamo sakinna na maballo mo sule' kalena.

Prince Bone was a valiant, wise leader who was much loved by his people. When he heard about Putri Tandampalik, he decided to go to the Kingdom of Luwu and propose to the princess. The King of Luwu accepted the proposal with a happy heart. Putri Tandampalik and Prince Bone were married in a grand ceremony attended by the people of both kingdoms. Their marriage brought peace and happiness to the Kingdoms of Luwuq and Bone. They lived happily ever after, symbolizing true love and loyalty.

Ana' Pakaraja Bone male ma'pakendek lako Kapoanganna Luwu pabene Putri Tandampalik. Poang Pakaraja natarima to' pakendekan sule lalluin penawanna. Marua' kabottinganna Ana' Bene Pakaraja Luwu, Tandampalik sola Ana' Muane Pakaraja Bone. Buda sirampongan ra'ya'na sule jio te' daddua Kapuagan. Ya to' Kabottingan sitonda kasiamaran na kamasannangan lako Kapuanganna Luwu na Bone. Tuo masannang tarru' salakona sipaddua.

Vocabularies 1

English Word	Luwu Word	Meaning
1. Beautiful	1.Maballo	1. Indah
2. Shining	2.Macora	2. Bersinar
3. Married	3.Botting	3. Menikah
4. Palace	4.Tondok	4. Istana
5. Treat	5.Ma'jampi	5. Mengobati
6. Disease	6.Saki	6. Penyakit
7. Power	7.Kekuatan	7. Kekuatan
8. Itch	8.Makati'	8. Gatal
9. Sad	9.Masse Ara'	9. Sedih
10. Heard	10.Ma'pesa'ding	10. Mendengar
11. Moving	11.Male	11. Beragkat
12. Forest	12.Pangngala'	12. Hutan
13. Walking	13.Ma'lalan	13. Berjalan
14. Heal	14.Paja	14. Sembuh
15. Touch	15.Ma'rumbu	15. Menyentuh
16.Broken	16.Masolang	16. Rusak
17. News	17.Kareba	17. Berita
18. Suffer	18.Masussa	18. Menderita
19. Happens	19.Kejadian mo	19. Terjadi
20. Heard	20.Ma'pesa'ding	20. Mendengar

Exercise 1

Match the words below

Heard	0	0 Mendengar
Disease	0	0 Penyakit
Beautiful	0	0 Indah
Itch	0	0 Gatal
Sad	0	0 Sedih
Married	0	0 Menikah
Shining	0	0 Bersinar
Place	0	0 Istana
Power	0	0 Kekuatan
Treat	0	0 Mengobati
Happens	0	0 Terjadi
Broken	0	0 Rusak
Touch	0	0 Menyentuh
News	0	0 Berita
Forest	0	0 Hutan

UNIT 2

The Story of King Luwu and the Golden Turtle (Caritanna poang raja Luwu sola kalapuang bulawan)

The Story of King Luwu and the Golden Turtle (Caritanna Poang Raja Luwu)

Once upon a time, there lived a king who ruled the Kingdom of Luwu. This king was known to be wise, just, and very favored by his people. The kingdom was known to be prosperous and peaceful. However, one day a big problem occurred in the kingdom. A golden turtle suddenly appeared in the waters of Luwu, attracting the attention of the locals. This was no ordinary turtle; it had a shimmering gold coloured shell, making it look extremely rare and valuable.

Wattu jolo-jolona, den tuo mesa' Pakaraja ma'parenta jio Kapoanganna Luwu. Ya te' Pakaraja ditandai melo penawanna, adele', mane' napurai duka iyya ra'ya'na. Kapoanganna Luwu wattu ya to' sugi' na siama' nasang ra'ya'na. Galan mesa kajadian, den sussa rampoi jio to Kapoangan. Den kalapuang susi bulawan tappa tollong jio wai, buda tau titare' pentironnna lako la tiroi. Ya te' kalapuang wadding kapang olok-olok wai jago appa boko' na macora susi bulawan, yamo to' na ditiro maballo appa tae senga'na nasarrupan.

The people flocked to catch this golden turtle, as they believed it brought great luck and wealth. However, the king had a different feeling. He did not believe that catching the golden turtle would bring good fortune. Instead, he felt that the turtle was a sign from God or a supernatural force that was testing the wisdom of the people and himself as a leader.

La male nasang te' ra'ya' tingkan i te' kalapuan bulawan appa nasanga kua ya te' kalapuang ratu sitonnda dalle' katogo sola kasugiran. Tapi, Pakaraja ma'penawa lain. Tae'na percaya kua ya ke ditingkan to' kalapuang bulawan nabenganki dalle' nabela tibale'na ri. Pakaraja punna penawa kua ya to' kalapuang nabela kapang utusanna Poang Langi' la dites ri kalena sola ra'ya'na umba nakua penawanna sola umba nakua parentana lako ra'ya'na.

The king then gathered his advisors and subjects in the palace square to talk about the golden turtle. During the meeting, many people urged the king to immediately capture the golden turtle and bring it to the palace, hoping that it would bring greater glory to the kingdom.

Pakaraja napasipulung nasang to' To Pangngaja' sola ra'ya'na jio tondokna sipaccarita, ya to' kalapuang bulawan nacarita. Lan to' carita, buda ra'ya'na napassa to' Pakaraja palonai tingkan to' kalapuang mane' ditonda lako Tondok Poang Pakaraja, agi narampoi buda dalle' te' Kapoangan.

However, the king wisely said, 'We must not be greedy. This golden turtle may have been sent by the gods to test us. If we catch it with greedy intentions, we might meet with disaster.'

Nasaba' melo penawanna Pakaraja, nakua ri "Tae' na wadding masoko. Ya te' kalapuang bulawan wadding duka kiringanna Poang Langi' la nates nasang ki. Yake masoko kun la mitingkan i, wadding memang ke narampaoiki sussa.

The king decided not to catch the golden turtle and let it return to the sea. Some greedy people initially opposed the king's decision, but in the end, everyone followed the king's orders because they believed in his wisdom.

Pakaraja napaka'tu mo tae' la natingkan i to' kalapuang bulawan, la nalamba' sule lako tasik. Mulanna den pira' tau masoko tae'na sipaka' sola kadanna Pakaraja. Galan naturui' nasang tau to' kadanna Pakaraja nasaba' napercaya kameloanna Poangna.

After the golden turtle was released, miraculous things happened. The sea became calm, the fish were abundant, and the harvests of the people of Luwu were bountiful. Life in the kingdom prospered again, and the people were happy.

Soro'na dilamba' to' kalapuang bulawan, den kejadian ajai'. Ya to' tasik matannang, tibollo-bollo betena, mane' maroa' duka to' pa'panenanna To Lu'. Galan massannang nasang tuona tau lan Kapoanganna Luwu. Ya te' carita napa'guru ki dau masoko, pa'saimbang te' lino, dipasukkuru' tuota' na dijagai te' lino. Pakaraja Luwu wadding ditiro na diturui' kameloanna jadi To Pa'parenta appa sangin napikkiri' kameloanna ra'ya'na sola kameloanna te' lino dingai torro.

Vocabularies 2

English word	Luwu Word	Meaning
1. Loved	1.Dipurai	1. Disayangi
2. Famous	2.Ditandai	2. Terkenal
3. Problem	3.Masala	3. Masalah
4. Interesting	4.Ma'tare'	4. Menarik
5. Gold	5.Bulawan	5. Emas
6. Catch	6.Ma'tingkan	6. Menangkap
7. Hope	7.Harap	7. Berharap
8. Disaster	8.Bencana	8. Bencana
9. Deciding	9.Ma'patatta'	9. Memutuskan
10. Nature	10.Lino	10. Alam
11. Kindness	11.Kameloan	11. Kebaikan
12. Calm	12.Matannang	12. Tenang
13. Urgent	13.Passa	13. Mendesak
14. Visible	14.Ditiro	14. Terlihat
15. Coloured	15.Warnana	15. Berwarna
16. Strength	16.Kawatangan	16. Kekuatan
17. Got	17.Rupang	17. Mendapat
18. Following	18.Merundu'	18. Mengikuti
19. Premonition	19.Penawa	19. Firasat
20. Collecting	20.Ma'pasipulung	20. Mengumpulkan

Exercise 2

Choose one of the answer that you think is correct, put a mark (x)

1.What makes the turtles that appear in Luwu waters so attractive to the people?
A. Its huge size
B. Its gold-coloured shell
C. Its unusual shape
D. The turtle can talk

2. Why did the people want to catch the golden turtle?
A. Because they believed the turtle brought good luck and wealth
B. Because the turtle often damaged their crops
C. Because the king ordered them to catch it
D. Because the turtle disturbed the peace of the sea

3. What was the King of Luwu's premonition about the golden turtle?
A. The golden turtle was a sign to bring the kingdom to war
B. The golden turtle was a sign of luck and wealth
C. The golden turtle is a test from God or supernatural powers
D. The golden turtle was a symbol of a neighbouring kingdom that wanted to invade

4. What did the King of Luwu decide about the golden turtle?
A. Capture the turtle and put it in the palace
B. Ordered the people to drive the turtles out of the water
C. Letting the golden turtles return to the sea
D. Organised a ceremony to worship the golden turtle

5. What happened after the King of Luwu released the golden turtle back to the sea?
A. The kingdom experienced a natural disaster
B. The people started to dispute over the king's decision
C. The sea became calm, the fish were abundant, and the harvest was bountiful
D. The kingdom became poor because it lost the golden turtle

UNIT 3

The Legend of Sawerigading (Legenda Sawerigading)

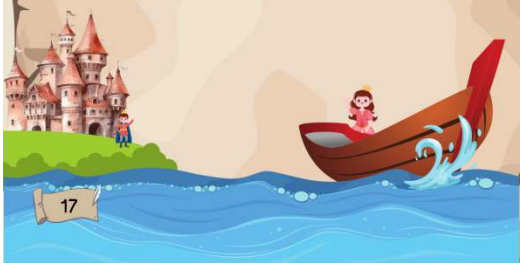
The Legend of Sawerigading (Legenda Sawerigading)

Sawerigading was the son of La Batara Lattu, King of Luwu, and We Nyili Timo, a beautiful queen. He was born a prince with a great destiny ahead of him. As the heir to the throne of the Luwu Kingdom, Sawerigading had been groomed since childhood to be a strong leader. Sawerigading had a twin sister named We Tenriabeng. As they grew up, Sawerigading fell in love with his own sister. However, this love was strictly forbidden as it was a relationship that was considered a violation of custom and natural law.

Sawerigading, ana'na La Batara Lattu, Pakaraja Luwu sisola We Nyili Timo. Toto'na memang mo jadi pawarisi'na Kapoanganna Luwu. Pammula beccu' dipa'guru memang umba nakua jadi to mawatang ma'paraenta. Sawerigading punna sile'to bene sanganna We Tenri Abeng. Galan katogo mo sipaddua, ya te' Sawerigading napurai kalena to' sile'tona. Tapi, tae'na wadding siubungan ke mesa' rara appa nasalai to' ada'.

To prevent this forbidden love, We Tenriabeng was exiled to a remote place. Sawerigading decided to leave Luwu and travel the world. However, before leaving, he vowed never to return to Luwu. On his journey, Sawerigading heard about a very beautiful princess in the Chinese Kingdom, Princess I We Cudai. He decided to propose to her. However, the journey to China was full of heavy obstacles. Sawerigading had to traverse vast seas filled with storms as well as face various challenges from mystical creatures.

Galan dipasisarak ubunganna te' sile'to, We Tenriabeng dibuni jio ingan peloso'. Ya toda te' Sawerigading napaka'tu male nasalai to Luwu, mallai lako kampong senga' lattu' jio pollo'na lino. Malena to, garaga duka janci kua tae'mo na la sule jio Luwu. Lako lalan, den kareba nasa'ding kua den ana' dara malabbi' jio Kerajaan Cina, I We Cudai. Galan napaka'tu la napabenei. Tapi, innang mabanda' duka lalanna lako Cina. Sawerigading tatta' nalimbangi to' tasik malua' buke angin matirrik, buda bang karama' lapa'i lako lalan.



After a long struggle, Sawerigading finally made it to the Chinese Kingdom and met I We Cudai. The beauty of the princess captivated him, and he proposed to her. I We Cudai, after seeing Sawerigading's determination and courage, finally accepted his proposal.

Soro'na lendui' lalan malampe', galan ya te' Sawerigading berasele' lattu jio Kapoanganna Cina, sitammu I We Cudai. Liwa' ca'tikna te' I We Cudai agi narua penawanna Sawerigading la murai'pabenei. Soro'na natiro I We Cudai kua ma'tongan-tongan penawanna na kabaranianna Sawerigading, natarima pakendekanna.

After marrying I We Cudai, Sawerigading brought his wife back to Luwu. It was here that Sawerigading began to face his destiny as heir to the throne of the Luwu Kingdom. Although he had previously vowed not to return, fate forced him to return home and lead his kingdom.

Soro'na botting sola I We Cudai, nabawa to' benena sule lako Luwu. Inde' mo to mulanna Sawerigading natarima mo toto'na warisi ingan kajambo lan Kapoanganna Luwu. Nammui jolona den na ma'sumpa kua tae' mo na la sule, toto'na toda mo iyya passai sule sule' parenta kapuanganna.

Sawerigading's stories often depict themes of heroism, love, and spiritual journeys. Sawerigading's journey is not only a physical journey but also a journey of self-discovery, facing destiny, and understanding the meaning of sacrifice and responsibility as a leader.

Ya te' caritanna Sawerigading tentang To Barani, sipurai, sola lalan penawa. Lalanna Sawerigading tannia manda kalena nabawa, tapi natandai tongan mo satongan-tonganna to' kalena, natarima toto'na, naisseng mo to' disanga kamate-matean, sola tanggung jawa'na jadi To Pa'parenta.

Vocabularies 3

English word	Luwu Word	Meaning
1. Beautiful	1.Malabbi'	1. Cantik
2. Big	2.Katogo	2. Besar
3. Heir	3.Pawarisi'	3. Pewaris
4. Already	4.Soro'	4. Sudah
5. Since	5.Pammula	5. Sejak
6. Leader	6.Pa'pimpin	6. Pemimpin
7. Brother	7.Sile'to	7. Saudara
8. Offence	8.Tae'na ma'turu'	8. Melanggar
9. Law	9.Hukum	9. Hukum
10. Decide	10.Ma'patatta'	10. Memutuskan
11. Struggle	11.Perjuangan	11. Perjuangan
12. Success	12.Berhasele'	12. Berhasil
13. Extensive	13.Malua'	13. Luas
14. Towards	14.Lako	14. Menuju
15. Relationship	15.Hubungan	15. Hubungan
16. Challenge	16.Tantangan	16. Tantangan
17. Hard	17.Matojo	17. Keras
18. Courage	18.Kabaranian	18. Keberanian
19. Small	19.Baritti'	19. Kecil
20. Obstacle	20.Rintangan	20. Rintangan

Exercise 3

Answer the questions below correctly!

1. Why did Sawerigading decide to go on an adventure to leave the Luwu Kingdom?
2. Who was Princess I We Cudai, and how did she meet Sawerigading?
3. What promise did Sawerigading make before leaving Luwu?
4. Sawerigading's journey to the Chinese Kingdom was full of challenges. Name and describe the obstacles he faced on his journey!
5. What lessons can be learnt from Sawerigading's journey?

UNIT 4

The Legend of To Manurung (Legenda to manurung)

The Legend of To Manurung
Legenda To Manurung

Once upon a time, in the green and fertile land of Luwu, there lived a people who knew no rules. Their lives depended on nature, but without leaders, they were often involved in disputes. The people of Luwu lived in uncertainty, with no law to guide them. They often fought over land, water, and natural products. However, they believed that one day there would come someone who would lead them, someone who was not a mere mortal but a messenger of the gods who descended from the sky to bring peace and justice.

Wattu jolo-jolona pa jio Tana Luwu, tondok ijo na suburu', den tuo masaraka'na tae'pa naisseng disanga parakan. Katuonganna sindoke' ri lako lino, tapi tae' pa To Ma'parenta lan jadi sangin pada ya sisala-sala. Masaraka' Luwu tae'na tatta tuona, nasaba' tae' pa anu parakai sola patujui lalan tuona Sangin sirukka sialai litak, wai, sola assele' lino. Tapi, napercaya sia kua den mangka ratu mesa' tau bela parenta nasang i, tau jago, utusanna Poang Langi', lao nokko parakai te' lino agi na manyamang sola to okadele'.

Day after day, To Manurung sat there, silent and speechless, but the look in his eyes radiated an authority that made anyone who saw him feel subservient. One night, a village elder named La Pongka, known as a wise and brave man, decided to go to see To Manurung. He brought offerings of fruits and water from a mountain spring, hoping to communicate with the mysterious figure. Carefully, La Pongka climbed to the top of the mountain, approached To Manurung, and placed his offerings before the figure. In a soft yet powerful voice, To Manurung finally spoke, 'I have come to bring peace to this land. The gods have sent me to lead you, organize your lives, and bring prosperity to Luwu. I will be your first king, but you must promise to be loyal to the laws I make and live in peace with each other.'

Allo bongi to' To Manurung cado' jio batu, kamma tarru tae'na ma'kada, tapi ya to' matanna mellong ditiro, inda-indanna tiroi tappa mannuru' lako iyya. Wattu bongi, den Punene' disanga La Pongka, natandangan tau to Bija' na To Barani, male lako tammui To Manurung sibawa barasanji, napanokkoi pira' kande-kande (buah sisola mata wai buntu, agi sipabbicara sola to' tau tang diisseng. Mentiro-tiro i nekke nateka' to coppo' buntu, male nasa'dei to' To Manurung, mane' napalennaran barasanji jio olona. Akhirna To Manurung ma'bicara, malamma' kadanna sungung tapi matoto' kadanna. "Rampona' inde' labawa kameloan indete' kampong. Nautus na' Poang Langi' parenta kun, aturu' kun, paraka nasang te' Tana Luwu.Aku' mo pa'bunga Pakarajammi, tatta' matturu' kun lako aku', mituru'i duka to aturan kugaraga, supaya pada siama' na pada masannang kalemi"

La Pongka felt that Manurung's presence was the answer to the people's prayers. He immediately returned to his village and conveyed the good news to the entire population. News of To Manurung quickly spread to other villages. The entire population gathered at the foot of Mount Latimojong, awaiting orders from their new leader. With great wisdom, To Manurung began to teach the people about the importance of living in harmony. He taught them the customary laws, known as Ade', which governed the social and spiritual life of the community.

Laona 'To Manurung nasanga La Pongka ya mo balasanna to' peta'dangan doangna masaraka' masaina te'. Sule magatti' lako kampongna mane' napukadangan nasang tau to' kareba. Karebanna To Manurung tappa magatti' lattu' lako kampong-kampong senga'. Siipulung nasang to' tau jio aje Buntu Latimojong, kampai parentanna Poang Pakaraja ba'runna. Appa buke kameloan lan penawanna To Manurung, tappa napa'guru to'masaraka' parallunna tuo ki sia'ma' sola nasang tau. Nagaragangan ada' ya mo disanganni Ade', naparakai tuona tau buda sola napameloi penawanna masaraka'na.

This Ade' became the basis of all the rules that the people of Luwu would follow for years to come. Under his guidance, the people of Luwu learnt how to divide land fairly, how to manage natural resources without destroying them, and how to respect one another.

Yate' Ade' dasara' pentoinganna masaraka' Luwu angge taun lakona. Jiong pa'gurusanna To Manurung, masaraka' Luwu na'paguri umba nakua adele' tawai litak, umba nakua jamai assele'na lino tapi tae' makkasolang inde lino, sola umba nakua ma'pakatau na sipalabbi sola nasang.

As a king, To Manurung not only led in terms of rules and laws, but also led the people in war against external enemies. Once, a tribe from a neighbouring country attacked Luwuq, wanting to seize its natural resources. To Manurung led his troops with incredible bravery. With clever war tactics and high morale, his troops successfully repelled the enemy and protected their land.

Pakaraja To Manurung, tannia manda naparenta to' masaraka'na pake Ade', naparaenta duka masaraka'na ewaiq musu salianna Kapuangan. Mesa' wattu, den mesa' suku sule jio kampong balibola naserang to' Luwu. La na ala kasugiranna To Luwu, To Manurung naparenta nasang to' pasukanna barani ewai to musunna. Nasaba' manarang taktik perangna sola majambo' sumanga'na, pakala pasukanna To Manurung, naussui sunggun to' musunna mane' najaga mo to Tondokna.

After the victory, To Manurung was honoured and adored by his people. He married a beautiful woman from the village named We Tenri Bali, the daughter of a local nobleman. From this marriage were born the offspring who would go on to continue the dynasty of the Luwu kingdom. His sons inherited their father's wisdom and courage, and they went on to become kings who ruled Luwu with justice and wisdom.

Soro'na pakala, ya te' To Manurung tamba napokaka sola napurai ra'ya'na. Galan botting sola bene cattik jio to' kampong sanganna We Tenri Bali, ana' darana To Rara Maido. Sule jio to' galan den keturunanna, ya nasang mo mangka palattu' pimpinanna To Manurung jio Kapuanganna Luwu. Ya nasang to' Punggawanna nawirisi' sipa'-sipa' adele' sola bija'na To Makaka parentai Kapuanganna Luwu.

Under To Manurung's leadership, Luwu turned into a prosperous and powerful kingdom. The people lived in peace and mutual respect. Their fields were fertile, their waters were clean, and trade with neighbouring kingdoms flourished. The spiritual life of the people also improved; they respected nature and maintained good relations with their ancestors and gods.

Jiong parentanna To Manurung, Luwu baruba jadi kapuangan sugi' na matoto'. Masaraka'na tuo lan kasiamaran na sipakalabbiran. Subburu' bela'-bela'na, mapaccing wainna, lancara' pabalukanna lako kampong balibola. Kendek duka tuona masaraka'na, napatuo linona, najaga, melo sambunganna lako nene' uttu'na lako duka Puang Langi'.

However, like all things in this world, To Manurung's reign did not last forever. One day, To Manurung announced to his people that his work on earth was done. He would return to his place of origin, the sky. Although the people of Luwu felt lost, they respected his decision. With great respect, they escorted To Manurung to the top of Mount Latimojong, the place where he first descended.

Na susi nasang bang sia te' apa inde' lino, tae' duka namalambe' satarru'na To Manurung torro ma'parenta. Mesa' wattu, To Manurung nakuan to ra'ya'na kua soro' mo jamanna inde' lino. La sule mo lako inganna sule' jao langi'. Nammui umba te' ra'ya' nasa'dingan kapa'dengan, tatta' naturui' apa napokada To Manurung. Male nasang naantara' to' To Manurung lako coppo' Buntu Latimojong, inganna jolo dirupangi pas nokko lino.

Vocabularies 4

English word	Luwu Word	Meaning
1. Fertile	1.Suburu'	1. Subur
2. Nature	2.Lino	2. Alam
3. Near	3.Sa'de	3. Dekat
4. Soft	4.Malamma'	4. Lembut
5. Hopeful	5.Berharap	5. Berharap
6. Bring	6.Bawa	6. Membawa
7. Organise	7.Mangaturu'	7. Mengatur
8. Organise	8.Mangaturu'	8. Mengatur
9. Enemy	9.Musu	9. Musuh
10. Expel	10.Ussui	10. Mengusir
11. Intelligent	11.Macca	11. Cerdas
12. Wealth	12.Rasugiran	12. Kekayaan
13. Respect	13.Ma'pakalabbi	13. Menghormati
14. Clean	14.Mapaccing	14. Bersih
15. Fertile	15.Suburu'	15. Subur
16. Felt	16.Ma'pesa'dingan	16. Merasa
17. Promise	17.Ma'janci	17. Berjanji
18. Meet	18.Tammui	18. Menemui
19. Fair	19.Adil	19. Adil
20. Teach	20.Ma'pagguru	20. Mengajarkan

Exercise 4

complete paragraphs with correct sentence relationships

1. The legend of To Manurung begins with the story of the people of Luwu who lived without a leader. Their lives depended on nature, but without a leader, they were often involved in disputes. As a result, the people of Luwu lived in uncertainty, with no law to guide them. _____ they believed that one day there would come someone who would lead them.
A. Instead
B. Therefore
C. Nonetheless
D. Even

2. The people of Luwu believe that the next leader will not be an ordinary man, but a divine messenger who will bring peace and justice. _____ they look forward to the arrival of To Manurung as a figure who will change their lives.
A. Meanwhile
B. However
C. Thus
D. So that

3. After successfully repelling the enemy, To Manurung was increasingly respected by his people. _____, he married a woman named We Tenri Bali, who came from a local noble family.
A. Other than that
B. Afterwards
C. Then
D. However

4. To Manurung taught the Luwu people the customary laws, known as Ade', which guided their lives. _____, the community learnt to divide land fairly, manage natural products, and respect each other.
A. Instead
B. Through the law
C. Because of that
D. However

5. Under the leadership of To Manurung, the people of Luwuq lived in peace. Their fields were fertile, the waters were clean, and trade flourished. _____, they also maintained good relations with their ancestors and gods.
A. Therefore
B. Even
C. Instead
D. Besides

UNIT 5

The History of Bulu' Poloe

The History of Bulu' Poloe
(Sejaranna Bulu' Poloe)

Several hundred years ago, in the ancient days of the Luwu Kingdom, precisely in Cerekang, there was a Prince named Sawerigading, the son of the King of Luwu named Batara Lattu. At one time, Sawerigading dreamed of meeting a beautiful girl. In his dream, Sawerigading married the girl. Shortly after he woke up, his father called him and told him that 'Sawerigading, go to China, there is a girl named We'cu'dai, see her and marry her'. Because of Sawerigading's obedience to his father, he complied with his father's request. Sawerigading was sent empty-handed and without any bodyguards to accompany him. He took the initiative to build a boat to use to go to China.

Pirang ratu' mo taun lendu, jamanna Punene' jio Kapuanganna Luwu, Cerekang, den Ana' Pakaraja disanga Sawerigading, Ana'na Batara Lattu. Mesa wattu, Sawerigading katulu-tulu sitammu sola ana' dara malabbi. Lallui kattulunna, Sawerigading botting sisola to' bene. Tae' na masai soro'na millik, natambai Ambe'na mane' dikuan lako "O Sawerigading, manjo ko jio Cina. Jakai to bene sanganna We'cu'dai jio, tiro-tiroi mi mane' mu' pabenei". Nasaba' matturu' lako Ambe'na, Sawerigading najama to' kadanna Ambe'na. Sawerigading dikiring lako Cina tae' apa nabawa tae duka panjagana nasolanna namoi mesa'.

So Sawerigading went to a forest, where there was a very large wooden tree. The tree was known as the 'Walenreng Wood Tree'. Sawerigading cut down the tree to make a boat. When Sawerigading cut down the Walenreng tree, it turned out that the tree hit a Bulu' (Mountain) so that the Bulu' was split or broken into two (Polo). This event caused the place to be known as Bulu'Poloe (broken mountain). As a result of this event, the place has fresh water in the middle of seawater due to the shift of the broken mountain.

Mappikkiri mo Sawerigading la garaga kappala napake male lako Cina. Manjo te' Sawerigading tama pangngala', Lallui to' pangngala, den batang kaju kato'gok disanganni "Batang Kaju Walenreng". Yate' batang kaju nalempo' Sawerigading napake garaga kappala. Wattu nalempo' Sawerigading te' batang kaju galan narua to' Bulu' (Buntu) tarru polo daddua. Sule yamo te' kejadian galan to' ingan disanganni Bulu' Poloe. Nasaba' ya duka mo te' kejadian aginna den wai sungun jio to' tannga' tasik appa sisarak mo to' buntu.

It is said that the Walenreng tree that Sawerigading cut down was a nesting place for birds, so when the Walenreng tree fell, there was a flood of eggs in Bulu'Poloe. From the flood of eggs that occurred in Bulu' Poloe, a tribe called the Padoe tribe emerged, where the Padoe tribe was the Bajo people who lived in Bulu' Paloe at that time. During the egg flood, many Padoe people drowned. But the Padoe tribe did not die during the egg flood that occurred during Pitu Ngesso Pity Wenni (Seven days and seven nights). This is because the Padoe tribe can walk on the bottom of the sea, but after that incident, no Padoe tribe was found in Bulu'Poloe.

Karebanna, yato' batang kaju Walenrang nalempo Sawerigading nangai manuk-manuk anna sarangna. Wattunna ra'ba to batang kaju Walenrang, sironnosan nasang to' tallo' manuk-manuk galan sumawe jio Bulu'Poloe. Sule yamo te' kejadian, den tollong mesa' suku disanga Suku Padoe sule jio Bajo (To Bajo') torro jio Bulu' Poloe. Wattu sumawe nasang to' tallo' masainnanpitung allo pitung bongi (Pitu Ngesso Piti Wenni), buda To Padoe tilling nokko wai. Kurru' sumanga' te' To Padoe tae'na mate nasaba' macca malingka jiong wai. Soro' na to' sumawe, tae mo na deng tollong nekke to' To Padoe.

According to the story, some of them had moved to China with Sawerigading and some of them travelled by sea to Puluwei (Palu) and settled there. This is the reason why, until now, many people did not know about the beauty of Bulu'Poloe, because no one inhabits the place anymore. In addition, the distance travelled is quite far to get there.

Yake caritanna tau, den mo pira' lette' lako Cina merundu' sola Sawerigading. Yato' pira' ma'lalan tarru lako Puluwei (Palu) lattu'na torro matatta jio Puluwei. Alasan yamo te' bawai anggena te wattu buda tau tae' naisseng kamaballoanna Bulu' Poloe appa tae' mo tau torro jio. Tae duka tau belai male lako Bulu'Poloe nasaba' mambela maro lako.

Vocabularies 5

English word	Luwu word	Meaning
Prince	Punggawa	Pangeran
Son	Ana'	Anak
Dreamed	Katulu-tulu	Bermimpi
Meeting	Sitammu	Bertemu
Married	Botting	Menikah
Shortly	Sattu'	Sebentar
Obedient	Merundu'	Patuh
Request	Pe'laku	Permintaan
Empty	Lo'bang	Kosong
Wooden	kaju	Kayu
Shift	Lette'	Bergeser
Cut down	Dilempo'	Di tebang
Birds	Manuk-manuk	Burung
Many	Buda	Banyak
Incidend	Kejadian	Kejadian
Large	Katogo	Besar
Flood	Sumawe	Banjir
Distance	Lambe'	Jarak
Occurred	Kejadian	Terjadi
Bottom	Jiong	Bawah

Exercise 5

Answer the questions below correctly!

1. Briefly explain the origin of the name Bulu' Poloe and how it came about!
2. Who was Sawerigading, and what prompted him to travel to China?
3. What is the Walenreng tree, and what role did it play in Sawerigading's journey?
4. What is the 'egg flood' event in Bulu' Poloe, and what caused it to happen?
5. Tell us about the Padoe tribe. How did they survive the flood of eggs that occurred at Bulu' Poloe?

UNIT 6

Mount Bambapuang (Buntu Bambapuang)

Mount Bambapuang (Buntu Bambapuang)

In ancient times, at the foot of Mount Bambapuang, there was an old kingdom called the Tindalun Kingdom. While in the kingdom, there was a small village that was also named Tindalun. It is said that once upon a time, there came a person called 'To Mallaorilangi' (a person who came down from the sky) or another term called To Manurung. He came to Tindalun village, which is located south of Mount Bambapuang. According to the story, To Manurung is said to have come from Tangsa, a region in Tana Toraja.

Jaman jolona, pas jiong aje buntu Bambapuang, den ke'de mesa' Kapuangan matua disanga Kapuangan Tindalun. Lalluinna den kampong beccu disanga duka Tindalun. Karebanna, den mesa' wattu rampo tau disanga To Mallaorilangi. Rampona te "To Mallaorilangi" (Tau laona sule jio langi') atau sanga senga'na dikua To Manurung. To manurung lao nokko Kampong Tindalun, rampe salatan sule jio Buntu Bambapuang. Yake Caritanna tau, ya to' To Manurung rampo sule jio Tangsa, Tana Toraja.

At night, the people of Tindalun saw a fire that burned as if it would never go out. Driven by curiosity, the community then tried to approach the source of the fire, and it turned out that not far from there there was a beautiful boy, handsome and with clean white skin. In fact, according to the judgment of the Tindalun community at that time, besides being handsome, the child also had the characteristics of a To Mallabbi child. The child was first found by a mother from Tindalun village, named Masaang. Then the child whose origin was unknown was taken and brought to Tindalun village.

Wattu bongi, tea'na mambela sule jio Kampong Tindalun, den api dukku natiro masaraka' Tindalun susi kua tae' nabela mate apinna. Appa penasaran te' masaraka' male jakai inganna to' api. Tae'na mambela sule jio to' den pea muane magaga, mapaccing namabusa kulit'na. Yato' pea susi To Malabbi' (To Den-den). Pammulanna yate pea narupang To Tindalun, indo'-indo' sanganna Masaang. Yate' pea tang ditandai umba nangai sulena natonda pendudu' lako Kampong Tindalun.

When the boy reached adulthood, he was married off to a very beautiful daughter of the king of the Tindalun Kingdom. From that marriage, their son was born, who was named Kalando Palapanna. This son became the leader of the Tindalun Kingdom, and it became a prosperous kingdom because it was endowed with abundant natural resources. Unfortunately, this blessing made the people of Tindalun forget themselves and live with fun and even violate the rules or customary norms that prevailed at that time. The behavior of the people who at that time highly upheld the culture and customs of their ancestors began to shift. Free sex was reported to have colored their days so that they were infected with disease. The disease even spread to the royal family and involved one of King Tindalun's children.

Galan katogo te pea, dipakawin sola bene maca'tik na malabbi. Ana' Pakaraja Tindalun. Sule jio mo to jaji ana' muane disanga Kalando Palapanna. Ia mo la mangka sellei Pakaraja Tindalun. Wattu ia jaji Raja, sugi kapuanganna nasaba' buda assele' pa'panenanna. Laba' ki, masaraka'na takkalupa, pura-pura doi', najama to' anu nacianni ada'na. Masaraka' Tindalun wattu yato' najujung maro' ada'na Punene'. Ya kade', masaraka Tindalun wattu yato' bundang male jamai to' anu kadake allo bongi akhirna rupang saki. Yato' saki nalambi' malemba lako kapolona Pakaraja, sala mesa'na anakna Raja Tindalun.

Finally, there came a disaster that devastated the Tindaluan kingdom. Those who at that time liked to have sex outside of marriage were all cursed to become hills. Among them there is one that resembles a woman's genitals, a west-facing mountain located to the east of Mount Bambapuang, which later became known as Buntu Kabobong. There is also a mountain that juts across towards Buntu Kabobong. This mountain resembles the male genitalia. These two mountains are bounded by a river.

Galan den bencana rampo solangngi Kapuanganna Tindaluan appa sanging najama to' anu kadake, galan dikutuk nasang jadi buntu-buntu. Sala mesa'na den to sarrupa punnana bene, diben sanga Buntu Kabobong, den duka to susi punnana muane siolo to' buntu Kabobong rampe Timurna Buntu Bambapuang. Yate' daddua buntu nalapa' ana' salu jio tangngana.

Vocabularies 6

English word	Tae' word	Meaning
Age	Zaman	Zaman
Located	Inan	Lokasi
According	Manuru'	Menurut
Have	Punna	Mempunyai
Fire	Api	Api
Ignite	Dukku	Menyala
Source	Sulena	Sumber
Skin	Kuli'	Kulit
Origin	Asal	Asal
Adult	Madewasa	Dewasa
Child	Ana'	Anak
Marriage	Kabottingan	Perkawinan
Society	Masaraka'	Masyarakat
Harvest	Ma'panen	Panen
Rich	Sugi'	Kaya
Disaster	Lino'	Bencana
Disease	Penyaki'	Penyakit
Make	Manggaraga	Membuat
Abundant	Kala'bian	Melimpah
Season	Musing	Musim

Exercise 6

Choose one of the answer that you think is correct, put a mark (x)

1. At the foot of Mount Bambapuang is an old kingdom called...
   A. Kingdom of Luwu
   B. Tana Toraja Kingdom
   C. Tindalun Kingdom
   D. Bambapuang Kingdom

2. The person who descended from the sky and came to Tindalun Village is called...
   A. To Manurung
   B. To Mallabbi
   C. Kalando Palapana
   D. Masaang

3. What is the name of the woman who first found the mysterious boy in Tindalun Village?
   A. Masaang
   B. Kalando Palapana
   C. To Mallaorilangi
   D. Daughter of the King of Tindalun

4. What was the main cause of the disaster that ravaged the Tindalun Kingdom?
   A. People forgot their customs and lived extravagantly
   B. War between kingdoms
   C. Lack of natural resources
   D. The arrival of To Manurung

5. What is the name of the hill believed to resemble a woman's genitals to the East of Mount Bambapuang?
   A. Mount Bambapuang
   B. Buntu Kabobong
   C. Mount Tindalun
   D. Tangsa

UNIT 7

The Beginning of the Formation of Batu Mebali Village (Sule Mulanna Desa Buntu Mebali)

The Beginning of the Formation of Batu Mebali Village
(Sule Mulanna Desa Buntu Mebali)

Once upon a time, there lived a woman who lived in a village with her two sons and daughter, named Rappen and Kalisu. Her husband had died a long time ago, so they only lived with three of them. They always lived happily, and every day went to look for firewood in the forest. They also had pets that they fed every day.

Jolo-jolona, den tuo mesa' Indo' sisola daddua anakna, muane na bene torro lan Kampong. Ana' muanena disanga Rappen, ana' benena disanga Kalisu. Yate' Bene matemo muanena jadi sippattallu ri tuo massannang jio banuanna. Allo-allo sippatallu male jaka' kaju lan pangngala'. Den duka olok piaranna, nabeng duka kande allo-allo.

One day, his mother wanted to go to the market to buy vegetables. Then she told her son, Rappen to feed his sheep with Kalisu (sweet potato). Rappen did not know that Kalisu was sweet potato. After his mother returned from the market, she cooked for her children and then served them at the table to eat together. Soon she was looking for her daughter Kalisu. Then she asked Rappen, 'Rappen, where is your sister?' Then Rappen replied, 'I cooked it and gave it to the buffalo.' Then his mother was so angry that she took a piece of wood to beat her son.

Mesa wattu, Indo'na la male pasa' alli utan. Nakuanni to' anakna, Rappen, napakandengan pura Kalisu (Kandora) to' tedongna. 'Yate' Rappen tae pale naisseng i yato' disanga Kalisu, yamo to' Kandora'. Paissenganna iya, yato' Kalisu sanganna adinna. , tae'mo na mappikiri' lambe' tappa nanasu te' adinna, Kalisu, mane' nabeng tedongna. Sulena pasa' Indo'na, tarru male mannasu mane' ma'palenna jio meja tawana lanakande sipattallu anakna. Tae'na masai, Indo'na najaka to' anak benena disanga Kalisu. Mekutana lako Rappen, nakua "Rappen, umba naolai adimmu?" Membali Rappen "Mangka mo kutangka' mane kubengan tedong." Galan sengke Indo'na, ala kaju la nagasa to' ana' muanena.

Rappen ran towards a mountain. He found a bead and picked it up and spilled it on the road one by one to block his mother who was trying to chase him. Then he continued running until he found a very large rock. Rappen decided to enter the rock while his mother continued to chase him. In the end, his mother only found the tip of her son's hair on a large rock. His mother also tried to get her son out, but then the stone closed and fell on his mother's hand so that his mother's hand was badly injured. Rappen was trapped inside the rock even though his mother had tried to get him out. Finally, his mother gave up and could not do anything else because the stone was very large and could not be moved by her. His mother went home saddened by what had happened to her two children.

Yate' Rappen mallai nekke buntu, rupang manik-manik mane' naboiloan lako lalan supaya' te' Indo'na ula'i tae' nabela lambi'i. Lari tarru-tarru'na te' Rappen angge narupang batu kasalle mane' tama membuni lalluin to' Batu. Mane' ya toda te' Indo'na naula' tarru nekke to' buntu. Akhirna narupang biluakna anakna jio batu liwa katogo. Yate' Indo'na nawatangngi pasungun anakna, tapi tae' nabela sungun appa katonggong maro te' batu. Akhirna, titutu' te' batu, narua to limanna Indo'na, mapaddi' limanna. Jaji, torro anakna lan to' batu. Tae' dukamo nabela Indo'na, napajai mo appa yato' batu tae' nabelai palette'i. Galan sule Indo'na lako banuanna tumangi' kilalai anakna.

After returning from the mountain, his mother went straight to the buffalo pen to see her daughter, and it turned out that the buffalo had not eaten Kalisu as she had only eaten plants. Her mother was very happy to see her and rushed to treat Kalisu. Her mother was always singing and trying hard to bring Kalisu back to life. Soon Kalisu came back to life, and her mother was very happy to see her. But after Kalisu was healthy, she was very sad because she never saw her brother's whereabouts. She was always looking for her brother named Rappen. She really missed him.

Sulena jio Buntu, Indo'na Rappen tarru male lako kandang tedong tiro anak benena. Ternyata yate' tedong tae'na nakande to' Kalisu (anak benena) appa tannia kandena. Masannnang Indo'na tiroi tappa najampi' to' Kalisu sambil makkelong tarru, supaya tuwo sule anakna. Tae' na masai, tuwo sule' te' Kalisu, massannang Indo'na tiroi. Tae'na masai, paja Kalisu, roddo' penawanna nasaba' tae mo na den tiro kakanna. Male Kalisu jakai kakakanna disanga Rappen appa mamali' maro lako kakanna.

The mother was very sad to see the state of Kalisu, who missed her brother so much. She was also sickly, but she did not want to tell her about what had happened to Rappen, and she kept crying. Her tears flowed down her bed and soaked her kapok pillow. Soon from that pillow, a tree grew. Each day the tree grew bigger and bigger and is now called the "Kapok Tree". Kalisu always climbed the tree. She always sang on top of the tree and said that she had a premonition that her brother would return. Soon, her mother passed away. Kalisu felt sad and lonely, she didn't know where to look for her brother because her mother never told her about his whereabouts until one day he left somewhere.

Yate' Indo'na tumangi' duka tiro anakna mamali' lako kakanna. Akhirna, masaki te' Indo'na tapi tae' namurai caritangan i Kalisu tentang kakanna narua musiba. Tumangi' tarru' Indo'na, wai mataṇna ronno nalakoi ranjangna sola allonan kapukna. Tae na masai tuwo batang kakau sule lan allonanna. Setiap allo, yate' pohon tamba kajambo na kasalle, akhirna disanganni "Pohon Kakao atau Pohon Kapuk". Sangin nateka Kalisu garonto'na, mane' makkelonng jao, mane' ma'kada 'kua den pirasatna kakanna la sule sule'. Tae' na masai to', mate Indo'na. Masse ara'na, makarorrong nasa'dingan Kalisu. Tae' mo natandai umba la naolai jaya kakanna, appana yate' Indo'na tae' na den caritangan i umba nangai kakanna, lattu mesa wattu, Kalisu male duka natampe banuanna, ba'tu umba ra naolai.

One day, a villager passed by the big rock where Rappen was trapped. The people often heard the stone singing, so that the village was named "Mebali Stone Village", because every time someone said something to the stone, the stone always answered him. Today, Batu Mebali village is inhabited by many people. However, there are still people who are afraid of stone. However, Batu Mebali Village is still safe and peaceful with its residents, who have always lived in harmony until now.

Mesa wattu, den tau lendu' jio sa'de batu katogo nangai Rappen. Yato' tau sangin nasa'ding to' batu ma'kelong. Yamo to' disanganni "Kampong Batu Mebali" appa setiap den tau napa'kadai to' batu, yato' batu mebali duka. Allo yate', Kampong Batu Mebali buda mo pendudu'na. Tapi den duka pa tau mataku' lako to' batu. Tapi, Kampong Batu Mebali aman-aman sia na manyamang siama duka bangsia pendudu'na lako te'.

Vocabularies 7

English word	Luwu word	Meaning
Woman	Baine	Wanita
Died	Mate	Meninggal
Life	Tuo	Hidup
Pet	Ma' piara	Peliharaan
Buffalo	Tedong	Kerbau
Cooking	Mannasu	Memasak
Angry	Sengke	Marah
Hit	Ma' kambi'	Memukul
Stone	Batu	Batu
Injured	Kojong	Terluka
Hair	Beluak	Rambut
Overflow	Na ru'bai	Menimpah
Sad	Masse ara'	Sedih
Live	Torro	Tinggal
Mountain	Buntu	Gunung
Back	Sule	Kembali
Miss	Mamali	Rindu
Resident	Masaraka'	Warga
Singing	Ma'kelong	Bernyanyi
Village	Tondok	Kampung

Exercise 7

Match the words below!

Overflow	0	0	Wanita
Sad	0	0	Kampung
Live	0	0	Peliharaan
Mountain	0	0	Kerbau
Resident	0	0	Menimpah
Village	0	0	Sedih
Life	0	0	Tinggal
Pet	0	0	Gunung
Buffalo	0	0	Warga
Woman	0	0	Hidup

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Author Bio

Artadinah (often called Arta) was born in Palopo, 07 January 2003. The first daughter of Mr Yoyok Priyanto and Mrs Nawia. Studying at the Islamic Institute of Palopo, majoring in English Education, now the author lives in Southeast Sulawesi.

To fulfil the final project, making a book of Luwu folklore, an idea emerged based on the story experiences of parents and the surrounding community, finally the author succeeded in making a simple work to fulfil his final project. Hopefully with the writing of this storybook, the author hopes to make a positive contribution to the world of education. Finally, the author would like to thank you.

Compiled by :
Artadinah
Supervised :
Prof. Dr. H. Rustan Santaria, M.Hum
Dewi Furwana, S.Pd.I., M.Pd.

BUKU INI DISUSUN UNTUK MEMENUHI KEBUTUHAN PARA PEMBELAJAR BAHASA INGGRIS AGAR DAPAT MENINGKATKAN KEMAMPUAN MEMBACA DALAM BAHASA INGGRIS DENGAN MUDAH.

SETIAP UNIT DALAM BUKU INI BERISIKAN CERITA RAKYAT LUWU DENGAN MENGGUNAKAN BAHASA INGGRIS DAN BAHASA TAE', BUKU INI SANGAT MEMBANTU PENGGUNAKANYA DALAM MEMPERKAYA KOSA KATA, MENINGKATKAN KEMAMPUAN BERBAHASA, MENINGKATKAN PEMAHAMAN BUDAYA.

"No matter how difficult the lesson, never doubt your own potential. Youth doesn't come back, so try your best."

APPENDIX 14
DOKUMENTASI

Students' Need Analysis

Disseminate the Product

Students' Perceptions

English Teacher' Perceptions

APPENDIX 15
SURAT KETERANGAN
TELAH MENELITI

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Dengan ini menerangkan bahwa :

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Jenis Kelamin	:	Perempuan
Alamat	:	Jl. Larui, Kec. Porehu, Kab. Kolaka Utara
Pekerjaan	:	Mahasiswa
NIM	:	2002020028

Bahwa yang bersangkutan benar-benar telah mengadakan penelitian di instansi kami sehubungan dengan penulisan Skripsi yang berjudul "**Developing Luwu Folktales Bilingual Book (English and Tae Language) as Reading Material for 10th Grade of MAN Palopo.**"

Demikian Keterangan ini diberikan untuk dipergunakan sebagaimana mestinya.

Palopo, 09 Desember 2024
Kepala Madrasah,

Dra. Hj. Jumrah, M.Pd.I
NIP. 196612311994032009

APPENDIX 16
SURAT KETERANGAN
PLAGIASI

DEVELOPING LUWU FOLKTALES BILINGUAL BOOK (ENGLISH AND TAE LANGUAGE) AS READING MATERIAL FOR 10TH GRADE OF MAN PALOPO

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